

THE EPISCOPALIAN



SEPTEMBER, 1965



Parachute • A Smile • Africa • Vatican • Truth

PARACHUTE PRIEST

BY BARBARA G. KREMER



Above: Twelve hundred feet up, a smoke-jumper's helmet in hand, the Rev. Stanton D. Tate gets ready to parachute into the Sawtooth Mountain wilderness. The Idaho clergyman often spends his vacations as part of a smoke-jumping crew.

Right: The skilled ease of a graceful jump comes only after hours of rigorous training. This is a practice jump, as the road below reveals. In the deep woods, where "smokies" battle actual fires, landing space may be a fifteen-foot circle.

"My congregation is one of the most interesting anywhere," the Rev. Stanton D. Tate, a young Episcopal clergyman in Valley County, Idaho, states matter-of-factly.

As vicar of three tiny missions—the largest, St. Andrew's, McCall, has thirty-eight communicants—Mr. Tate's ministry is as varied as the Idaho landscape. Year-round projects he is involved in range from serving as county probation officer to refereeing high school sports. His work has seasonal variety, as well.

McCall's winter community of 1,500 residents includes Olympics skiers who can almost slalom in their back yards; in summer, the population soars to 10,000 as tourists flock to this beautiful mountain country.

But "Pastor Tate," as he is often called, has a unique reason to think his congregation extraordinary. One third of them are smoke jumpers, men who are engaged in one of the toughest, most demanding and chal-



Married and the father of three, Stanton D. Tate, vicar of three Idaho missions, has been a part-time "smokie" since 195

Text continued on page 4





Once landed, smoke-jumpers begin the tough work of subduing the blaze. Besides mastering the precise skills of parachuting, the men must be expert woodsmen.

PARACHUTE PRIEST

lenging occupations in the world.

Forest fires, usually a summer hazard, each year claim several lives and destroy over \$100 million worth of property. This toll would be far greater, say experts, were it not for the men who parachute into densely wooded, virtually inaccessible regions to combat and control these fires.

In Stanton Tate's three years at St. Andrew's, nine of the twenty-six adults baptized have been "smokies" or their wives, and many of the baptized infants are the children of jumpers. Episcopalians and members of other Churches who return to McCall year after year to enroll in the U.S. Forest Service's Region Four smoke-jumping school are often active participants at St. Andrew's.

Stanton Tate not only has a "ministry to the smokies"; he himself is an experienced smoke jumper who often spends his vacations fighting

fires. As a "parachute priest" he finds he not only has a chance to be a chaplain, but also to learn from his fellow jumpers.

Offhand talk that begins with "Stan, have you got a minute?" may produce ideas that are, Tate says, "embarrassingly honest Medical students speak of the pressure of intense graduate studies. Men majoring in business talk about the tough competition . . . , wondering why the Church ignores their soul-searching."

Tense moments come often in smoke jumping. One near-catastrophe involved Stanton Tate himself. An experimental parachute he was using failed to open after a 1,200-foot fall. Seconds away from tragedy he finally managed to open his reserve 'chute. "I have never forgotten since then," he says, "the split-second difference between life and death."

Although a jumper occasionally

suffers a broken ankle from a rough landing, parachuting involves remarkably few accidents. A greater danger is the possibility that a team will be walled in by a fire: in 1941 thirteen men died in such a disaster. Danger in other forms is always present. Not long ago, two pilots were flying low to drop ninety-pound supply packs to jumpers who had already landed. Caught in a vicious crosswind, the plane crashed, and both men died. One, an active member of St. Andrew's, was buried in the wilderness, wrapped in a parachute, after a brief committal service attended by his fellow smoke jumper.

Stanton Tate believes that his air-borne ministry is at least as helpful to him as it is to his fellow "smokies." "Our work as clergy," he says, "is strengthened when we leave our 'holy' boundaries and listen to what's going on in the world."

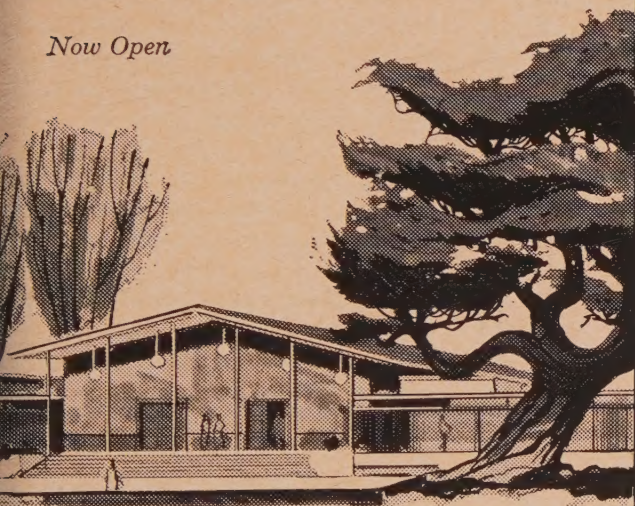
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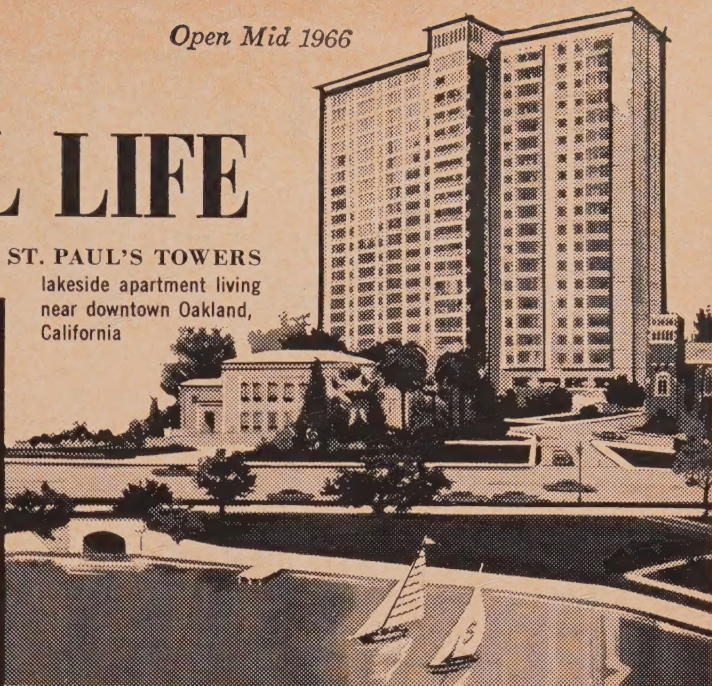
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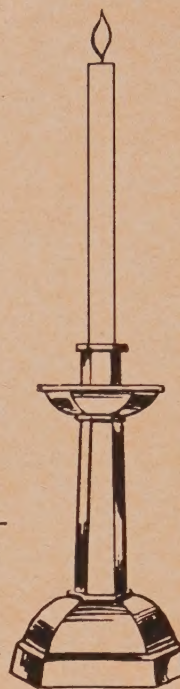
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LETTERS

COMMENDATION

Martha C. Moscrip's article "Wading into the World" [August issue] was a most concise and well-rounded report on what the Church is doing today. She is to be congratulated on a fine effort. To the cynic who asks what the Church is doing, he should be referred to this excellent article.

The magazine has become so interesting and thought-provoking that I find it most difficult to lay it down. The articles on MRI are certainly worth anyone's time.

MRS. PAUL STAMPE
Marion, Va.

CUT THE JARGON

Malcolm Boyd's review of the film *Nobody Waved Goodbye* [July issue] added to my growing conviction that our Church is in serious trouble with people like Mr. Boyd functioning with our youth.

As this is an important film, it seems a double disaster that it is reviewed irresponsibly. My seventeen-year-old daughter's reaction to the review—"and she has seen the movie twice—was 'What is he—some kind of adolescent?'"

Why are parents always to blame when anyone under twenty-one makes a wrong choice? This priest of our Church fails to recognize what should be the most obvious point of the movie: that we all sin through "our own fault, or our own most grievous fault." Is it wrong for a mother to ask her son to refrain temporarily from sleeping with an underaged girl? Are parents to cheer when their children lie, steal, cheat, and fornicate?

Peter has had every opportunity. His father is not . . . selling cars because he likes selling cars. He obviously cares about his family and is providing for them as best he can. . . .

Perhaps Mr. Boyd thinks that David should be on welfare so he can stay home during the week with his school. There is the implication that there is something wrong with a man making a living. . . .

The reason the father "can't make out on a father-son, man-to-man basis" because the boy refuses to listen to anyone, including his family, the law, and his more sensible peers. In the crucial scene when Peter asks for money

become a bum, truly normal parents would have been tempted to commit infanticide instead of gently kicking the kid out of the barbershop. . . .

Let us please cut out the jargon and teach our kids that "I am a louse because I choose to be a louse."

MRS. BIDWELL MCMICHAEL

Member, Association of Professional Women Church Workers
New York, N.Y.

TWO ON LITURGICAL CONFERENCE

Your account of the New York Liturgical Conference ["Holy Communion at the Waldorf," by Edward T. Dell, Jr., July issue] was an excellent piece of constructive reporting. I speak not alone of [the] description of the conference but of what the liturgical movement is all about. Seldom have I found an elucidation of the essence of the liturgical movement in terms of the laity as [was] given in the . . . article. . . .

DON H. COPELAND, *Director*

World Center for Liturgical Studies
Boca Raton, Fla.

Have just read THE EPISCOPALIAN for July (with interest, as usual). The pictures that accompany the article "Holy Communion at the Waldorf" are good pictures BUT where is the cross??? Has it been "revitalized" right out of the picture? Somehow looking at twelve priests . . . doesn't seem an improvement over the centrality of the cross on the altar—or am I just "out of date"?

MRS. J. B. CALDWELL
Oregon City, Ore.

The angle at which the picture was taken did not show a large cross standing behind the bishop's chair, which was plainly visible to the congregation.

THE EDITORS

In the next issue

- MRI: Miracles on Main Street
- What Our Children Teach Us
- Anthills and Anglicans: Report from Tanzania
- Tomorrow Is Where We Live

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(President, National Council of Churches of Christ in the U.S.A.)

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DR. KYLE M. YATES

(Distinguished Professor of Bible, Baylor University, and one of the translators of the Revised Standard Version of the Bible)

"We were delighted and strongly moved as we relived the experiences along with other disciples. There are some sublime moments. There is unbelievable beauty and grandeur. There is something that causes a holy hush to fall over an audience."

CHARLES C. PARLIN

(a President of the World Council of Churches)

"Last week I took my Church School class . . . For all of us it was a thoroughly rewarding experience . . . I would hope that in addition to adults, all Church School classes of high school age level could see your production."

DR. WESLEY ROBB

(Associate Dean, University of Southern California and Professor of Religion)

"You really have to see the film in its totality. I want to go and see it a second time because it has real value for us in terms of our own sensitivity."

ARCHBISHOP IAKOVOS

(Archbishop of the Greek Orthodox Church in North and South America and a president of the World Council of Churches)

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THE REV. DEAN S. COLLINS

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FOR YOUR INFORMATION

Even in this age of space walks and scuba strolls, the sight of a parachutist in billowy descent remains a stirring example of the courage of man in unfamiliar places. The 'chutist on our cover is a smoke jumper, a member of a highly skilled fraternity who ventures over, then into, wildernesses to put down forest fires. As man's life and work move him into new environments, the Church that ministers to him must find new ways to be wherever he is. "PARACHUTE PRIEST," page 2, tells how one young clergyman serves as a chaplain to smoke jumpers in his area in the most direct way possible—by becoming a smoke jumper himself.

Many readers will not need the byline to identify Dr. **Frederick C. Grant** as the author of "VATICAN II: THE NINTH INNING" on page 24. A prolific writer with a long list of books to his credit, Dr. Grant has a special way of expressing complex ideas in down-to-earth language. Now seventy-four and professor emeritus of Biblical theology at Union Theological Seminary, Dr. Grant "retired" six years ago after a distinguished career, including a stint as president of Seabury-Western Theological Seminary. Since 1959, he has been a senior Fulbright scholar at Oxford University, an Anglican official observer at Vatican Council II, and the author of *Rome and Reunion*, a book much acclaimed since its release by Oxford University Press last February.

"THE AWFUL, WONDERFUL TRUTH" on page 34, was originally published in the *Sunday Magazine* of *The Philadelphia Bulletin*. The author, Mrs. **Lois Mark Stalvey**, is the wife of a U.S. Office of Education Consultant. In preparing this delightful and useful article, Mrs. Stalvey used three major sources of information: her daughter, five, and two sons, seven and nine.

In searching for sensible answers to the time-honored excuse, "I don't have time to teach church school!" the editors kept wishing for an essay as effective as one written five years ago by Contributing Editor **Martha Moscrip**. Finally realizing that we had a classic on our hands, we decided to bring it again to you under the title "THE GREAT SEPTEMBER SCRAMBLE" on page 22.



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THE EPISCOPALIAN, September, 1965, Vol. 130, No. 9, published monthly by the Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. 35¢ a copy. \$3.50 a year; two years, \$6. Foreign postage 75¢ additional per year. Second class postage paid at Washington, D.C., SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, and all other circulation correspondence should be sent to THE EPISCOPALIAN, Box 2122, Philadelphia, Pa. 19103. Allow 6 to 8 weeks for changes; please include old address label and zip code number. ADVERTISING OFFICES: 1930 Chestnut St., Philadelphia, Pa. 19103; MILWAUKEE: R. W. Morey Co., Inc., P.O. Box 177, Elm Grove, Wis. 53122. VIRGINIA: 3316 Floyd Ave., Richmond, Va. 23221. © 1965 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN is a member of the Magazine Publishers Association, the National Diocesan Press, the Associated Church Press, and Religious News Service. Second class postage paid at Washington, D.C. 301 N St., N.E., Washington, D.C. 20002.

The case for the MISSING SMILE

BY MARY MORRISON

WHEN YOU HEAR JESUS' STORY OF A MAN SWALLOWING A
HAIRY, HUMPY CAMEL, DO YOU CHUCKLE? IF NOT,
PERHAPS YOU SUFFER FROM AN AILMENT COMMON TO MANY
CHRISTIANS—FUNNYBONE PARALYSIS IN THE PEW.

The Cheshire Cat in *Alice in Wonderland* faded away slowly, its grin vanishing last. But when our great men step back into history, the smile vanishes first.

Lincoln as a humanitarian and statesman is famous throughout the world, but few people know him as the great humorist and irrepressible clown that he was. Yet Lincoln lived only a hundred years ago, and his jokes were remembered and written down.

Was Socrates humorous? In Plato's *Dialogues* one can sometimes hear the faint echo of a laugh, enough to make one long to hear the full sound of it.

And Jesus—what about Him? Did He have any humor? Did He ever

laugh? Did He ever make other people laugh?

It is almost impossible for us to tell. We are inhibited. He has been worshiped for twenty centuries; time and awe have done their work on Him.

A solemnizing process is already at work in the Gospels themselves, as we can see in an incident reported in both Matthew and Mark—Mark being generally accepted as the earlier of the two and a source for Matthew here.

A Gentile woman with a mentally disturbed daughter comes to ask help of Jesus. The Markan account continues: "She begged him to drive the spirit out of her daughter. He said to her, 'Let the children be

satisfied first; it is not fair to take the children's bread and throw it to the dogs.' 'Sir,' she answered, 'even the dogs under the table eat the children's scraps.' He said to her, 'For saying that, you may go home content; the unclean spirit has gone out of your daughter.'" (Mark 7:26-29 NEB)

Must we be deaf to the tone of this dialogue just because it is in Scripture? Jesus sums up the whole heavy subject of Jewish exclusiveness in a light and graceful image of children at their supper.

The woman, fielding the figure of speech, returns it cleverly adapted to her need. It is an exchange of wit, sparkling and allusive, a dance of dialogue. And Jesus seems to be

by it—to savor her unquenchability and the witty way it is expressed. Maybe He even smiled at her, who knows? Maybe they smiled at each other.

But here is Matthew's account: "The woman came and fell at his feet and cried, 'Help me, sir.' To this Jesus replied, 'It is not right to take the children's bread and throw it to the dogs.' 'True, sir,' she answered; 'and yet the dogs eat the crumbs that fall from their masters' table.' Hearing this Jesus replied, 'Woman, what faith you have! Be it as you wish!'" (Matthew 15:25-28 JEB)

The changes are slight, but they alter the tone completely. "Fell at his feet . . . it is not right . . . masters' table . . . what faith." Worship and awe have replaced repartee; solemnity has set in.

And the trend has continued. What can we do to reverse it?

We can lighten our hearts and minds. We can stop making arithmetic lessons out of the teachings the Gospels contain. As we listen to Jesus talking, we can keep our ears tuned for such humorist's skills as exaggeration, wild images and comparisons; satire and irony; unexpected turns of thought; the whole apparatus of wit, the technique of the light touch. And maybe—who knows?—we shall find the lost smile in the face of Jesus.

To begin with, then, what indications are there in the Gospels

that Jesus ever laughed at life? Did He, like Chaucer and Mark Twain, observe and enjoy the quirks and inconsistencies of human nature, the whole happy spectacle of humanity doing all the entertaining things that come naturally to it?

Many characters, closely observed and sharply etched, are going about their business in the stories Jesus tells. A man finds his way like a homing pigeon to the top-ranking seat at a banquet (Luke 14:7-8). A woman turns her house upside down to find some small lost object (Luke 15:8). Children complain because their friends won't play the game they want (Matthew 11:16-17). A young man sulks over the present his father has given to his younger brother (Luke 15:28-30). A lazy son makes promises to his father that he has no intention of keeping (Matthew 21:30). A man nods his head approvingly over a cup of old wine (Luke 5:39). Guests make last-minute excuses to get out of a dinner invitation (Luke 14:18-20).

People with religious pretensions come under especially sharp observation. Here is one thanking God that, unlike some others he could mention, he is a good man (Luke 18:11-12). Here is one having a trumpet blown when he makes a donation to charity; another praying with deep and conspicuous concentration on a street corner; another wearing a long, hungry face during a fast (Matthew 6:2,5,16). And here

is a whole crowd strutting in long robes with wide borders, walking where everyone will be sure to notice them and be impressed (Matthew 23:5-7).

A close and cheerful knowledge goes into the nicknames Jesus gives his disciples. James and John, who are shown as once wanting to call down fire on a village which refused to welcome them (Luke 9:54), he calls "Sons of Thunder" (Mark 3:17). And there is at least a possibility of irony in the nickname, "the Rock," given to Simon Peter, who appears throughout the Gospels as quick to speak, quick to act, quick to swing from one extreme to another.

Camels are funny animals—all you have to do is look, and you're laughing. Jesus makes use of them in ways that call for drawings by Dr. Seuss. One is being swallowed by the religious characters already seen and described, as a vivid illustration of misplaced tolerance (Matthew 23:24). The other is trying to get through a needle's eye, hump and all, in a thumbnail sketch of how hard it is for rich people to get into heaven (Mark 10:25).

And there is that ridiculous plank, too, in the eye of the man who is busily criticizing a speck of sawdust in someone else's eye (Matthew 7:3). It is easy to imagine both Jesus and the crowd laughing when that bit of exaggeration comes out—unless, of course, we assume (as we seem to)

The Case for the Missing Smile

that first-century Palestinians never laughed.

Jesus seems to take joy, too, in piling up images—so much so that one can imagine a listener who savored this kind of thing asking himself in fascinated wonder what on earth is coming next. The Kingdom, for example, is compared in turn to a farmer and his hired hands arguing about when to weed the South Forty (Matthew 13:24-30); to a stalk of wheat growing (Mark 4:26-29); to a tall, weedy plant with birds nesting in it (Matthew 13:31-32); to yeast (Matthew 13:33); to a hidden treasure (Matthew 13:44); to one pearl (Matthew 13:45-46); to a dragnet full of fish (Matthew 13:47-48).

The kind of alertness and awareness needed to make one ready for the coming of the Kingdom are like being a doorman (Mark 13:34); or like sitting up all night to catch a thief; working even when the boss isn't watching; getting ready for a wedding; investing money; feeding a hungry stranger (Matthew 24:42-25:40). The images blaze out as if from a Roman candle, with one more still to come when you think the show is over—an astonishing display. "And the great throng heard him gladly." No wonder.

Well—humor is fun, and verbal fireworks put on a good show, but where does the serious teaching come in?

A story from outside our own religious tradition may help to answer that question.

"Tanzan and Ekido were once traveling together down a muddy road. A heavy rain was still falling.

"Coming round a bend, they met a lovely girl in a silk kimono and sash, unable to cross at the intersection.

"'Come on, girl,' said Tanzan at once. Lifting her in his arms, he carried her over the mud.

In Christopher Fry's *The Lady's Not for Burning*, Thomas, the Misanthrope, speaks:

**"... If you had been making man, stuffing him full
Of such hopping greeds and passions that he has
To blow himself to pieces as often as he
Conveniently can manage it—
would it also
Have occurred to you to make him burst himself
With such a phenomenon as cachinnation?
That same laughter, madam, is an irrelevancy
Which almost amounts to revelation."**

Copyright 1949, 1950 by Oxford University Press, Inc.

"Ekido did not speak again until that night when they reached a lodging temple. Then he could no longer restrain himself. 'We monks don't go near females,' he told Tanzan, 'especially not young and lovely ones. It is dangerous. Why did you do that?'

"'I left the girl there,' said Tanzan. 'Are you still carrying her?'"*

This is a serious story, dealing with the basic problem of a religious person's relation to worldly temptations; yet it makes us laugh. It is a joke. There is no arithmetic about it. It goes along with decep-

tive quietness, exploding all at once in one's face at the end.

Humor and seriousness combine to make one organic whole; and the story's point comes clear not only there on the pages of the text, but within the mind of the reader at his moment of insight—a point, for example, that could never be made so well by a flat statement like, "The danger of outside things lies in their power over your mind."

In fact, that may not be the single point of the story; it may say many different things to different readers. For that is the beauty of a joke—it does not pin things down. When it presents a truth, that truth has life of its own and can speak to different hearts in different ways.

All of this raises a question. Have we not robbed the teaching of Jesus of half its power by refusing to let it work within us with the free and creative seriousness of the joke?

Take prayer, for instance: a serious subject, surely. Jesus tells two stories to illustrate the need for constant prayer; but they are not serious stories.

A man comes clamoring at your door in the middle of the night. You get up and shout out the window "Do not bother me. The door is shut for the night; my children and I have gone to bed; and I cannot get up and give you what you want." But he keeps right on banging and shouting; so you get up—not out of kindness, but simply to get rid of the noise—and give him what he wants. (Luke 11:5-8 NEB)

Or you are a corrupt judge, and

* "101 Zen Stories," from *Zen Flesh, Zen Bones*, a collection compiled by Paul Reps. Charles E. Tuttle Co., Rutland, Vermont, 1957. Used by permission.

there is a woman who keeps after you to right an injustice for her. "True, I care nothing for God or man," you say to yourself. "But this widow is so great a nuisance that I will see her righted before she wears me out with her persistence." (Luke 18:2-5 NEB)

We shake our heads. Arithmetic is still with us. "God is neither fair nor just if he answers prayer for the same reasons as the judge or the man in bed," we say carefully. But that's not the point! That's not what we are supposed to look at.

Something is operating in these stories that cannot be taken at face value. These images, by their very inappropriateness, say something that images as good but more respectable could never say. They jolt you; they jar you; they make it impossible for you to take them quite straight. They demand that you let them live in your mind and work there while you chew on them like a dog at a bone.

A prime example is the story of the shiftY steward who, when he knew that he was going to be fired, settled his master's accounts privately for fifty cents on the dollar in order to make friends who would help him when he lost his job. Fine goings-on. But Jesus concludes soberly (it sounds somehow like a deadpan delivery), "And the master applauded the dishonest steward for acting so astutely. For the worldly are more astute than the other-worldly in dealing with their own kind." (Luke 16:1-8 NEB)

We are apt to say to this, "Is Jesus condoning dishonesty?" But

if the story is allowed to speak with the sparkling indirection of a joke, it says nothing whatever about dishonesty. It commends shrewdness and says, "Just because you're trying to be good, you don't have to go out of your way to be dumb";

Divine Comedy

Dorothy Sayers, instructing actors in one of her miracle plays, said:

"That bit about the gnat and the camel is a joke—and, crowd, do try to look as if you hadn't heard it fifty thousand times over on Sundays . . . act it for them, dear—fussily filtering out the gnat, and then gulping down that awful great lolloping brute all hair and humps. . . . We want a good guffaw, please, from the stout citizen and a titter from the women . . . the Lawyer mustn't laugh—he probably thinks it dreadfully vulgar, just the sort of thing you would expect from a gluttonous man and a wine-bibber. . . ."

From *Unpopular Opinions*, by Dorothy L. Sayers (Gollancz, 1946).

or to put it in proper Gospel language, "Be wary as serpents, innocent as doves" (Matthew 10:16 NEB).

It may make the further point that if you really want to be innocent in the original sense of the word (that is, "doing no harm"), if you really want to use the things of this world well and faithfully, you will need all the wits you have, used as shrewdly as you know how, in order to accomplish your desire.

Many of Jesus' stories have an unexpected twist about them, an upside-down quality that is typical

of jokes. You have to step mightily lively to keep up with them; they'll fool you if you don't watch out.

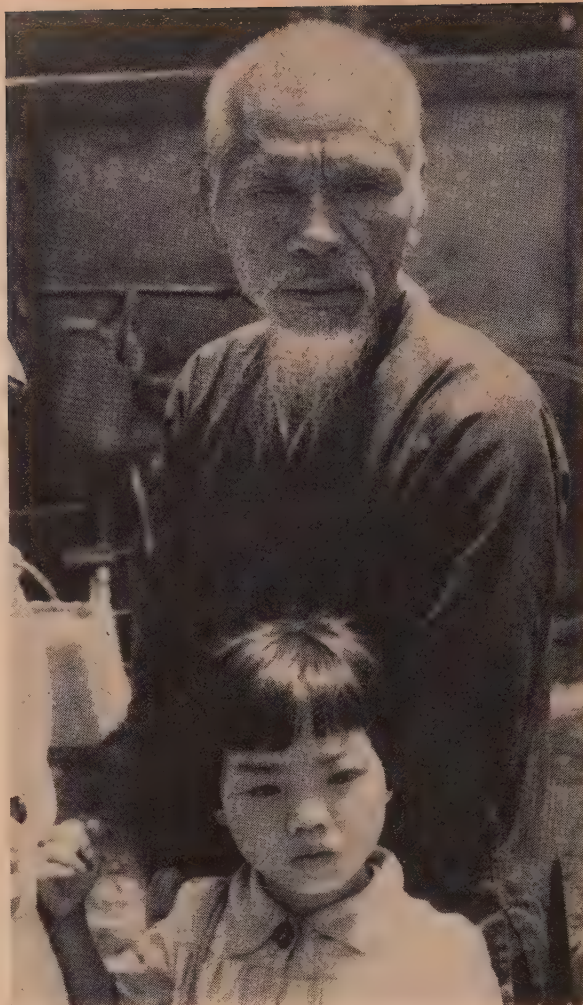
Does the parable of the Good Samaritan, for instance, directly answer the lawyer's question, "Who is my neighbor?" No—it perpetrates a neat turnabout, like those optical-illusion drawings of stairs that turn themselves inside out and begin going down instead of up as you look at them. The story leads you gently along and then says, "Stop worrying about who your neighbor is. That isn't important. The important thing is to go ahead and be a neighbor, as the Samaritan did."

The parable of the laborers in the vineyard (Matthew 20:1-16) is a story that the literalist has brooded over for centuries. And no wonder, for it makes the point that there are no sums in the Kingdom, there is no "justice" in the tit-for-tat sense. The Kingdom is a gift, and no one is defrauded if, having agreed to work for a reward, he sees someone else getting the same reward for less work.

Then, too, there is the high-class jolter about the king who, having wiped out in one generous gesture the huge debt owed by a servant, later punished him severely for holding a fellow servant to a small debt (Matthew 18:23-34). Pretty vindictive, that king. But as a joke, taken not point by point, but for its total impact, the story says nothing whatever about the king. It is talking about the servant; and you are the servant.

The point is that if you have been freed from the literal approach

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The Case For The Missing Smile

to life, you have no business weighing it in on anyone else. In fact, if you do, you show that you were never really free from it in the first place.

Laughter, says Christopher Fry, is "a kind of perception." Jesus, when we put a smile back on His face, calls us to this kind of perception, as far above our usual literal, pedestrian, "serious" outlook as integral calculus is beyond $2+2=4$.

With this perception, these new eyes, Jesus is asking us to see the Kingdom: the state that is beyond

"Humor deals with the proximate incongruities of existence, religion with the ultimate incongruities."

From *The Religion of Abraham Lincoln*, by William J. Wolf (Seabury Press, \$3.95).

our human additions and subtractions; the state—light, joyous, and free, beyond tragedy and retribution; the state that children at their play can enter freely; the state that can be within us as individuals, among us as a group, and all around us as human beings inhabiting God's world; the state in which we shall, when we come to it, stand and say, "Thou dost show me the path of life; in thy presence there is fulness of joy, in thy right hand are pleasures for evermore" (Psalm 16:11 RSV).

PICTURE CREDITS — Jo-Ann Price Baehr: 53. Church Information Office: 40. Thomas La-Bar: 16-20. National Education Association: 42. Religious News Service: 24, 36, 38. Frank A. Tinker: 2-3. U.S. Forest Service: 4.



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From U

*Now that Uhuru, or freedom,
is won, Africa
look to the new generation
with hope*

Some 100 miles west along the Mombasa-Lake Victoria railroad from bustling Nairobi, another side of modern Kenya's story is unfolding. With the second and third generation of white settlement, the Rift Valley began to take on the appearance of a well-to-do English shire featuring rambling homes; large, well-cared-for estates; and leisurely weekend house parties.

But even as hostesses were serving sundowners, as the evening cocktails are called in those parts, Kikuyu tribesmen were off in the bush taking the blood oath, "When the reedbuck horn is blown, if I leave the European farm before killing the owner, may this oath kill me."

Suddenly the Mau Mau insurrection exploded in 1952, and the world watched as the Rift Valley turned into a trough of blood. Before the emergency ended in 1960, the Mau Mau had swung their deadly *pangas*—long machete-like knives—to hack to death thirty-two white civilians, fifty-seven members of the security forces, and 1,740 Africans, most of whom were Kikuyu Chris-

tians who refused to join their fellow tribesmen in their awful oath. In return, British troops gunned down 11,500 Mau Mau during the gory revolution.

Place, People, and Past

Two years after the emergency's end, Kenya achieved semi-independence. One of Jomo Kenyatta's first actions as prime minister was to start buying out the white farmers in the Rift Valley and turning over the fertile acres to landless Africans. Now that President Kenyatta governs an independent republic, the plan is in full swing all over Kenya and is being adopted by other African states.

Known as the Million Acre Land Settlement Scheme, the bold concept has already placed some 650,000 Kenyans back on the land, and aims at resettling 10,800 more landless families each year for the next five years onto small plots, as well as into new communities, cooperative

farms, and youth training centers.

If successful, this scheme will accomplish several things vital to the aspirations of the young nation. First, it will increase the production of desperately needed food, helping shore up Kenya's lagging economy. Second, it will help drain such urban cesspools as Pumwani of excess population. Third, it will give the large landless segment of Kenyan population a tremendous spiritual boost, for, as African observer A. J. Hughes said in *East Africa: The Search for Unity*, "... land has deep psychological significance; it connects the individual to his people and his past."

Frost and Fear

But promising as the scheme is, it has created many problems. Landless people have poured into the Rift Valley in such hordes that many must bide in temporary camps for months before plots can be assigned to them. Those used to farming at low altitudes find a year's work destroyed when a quick frost kills off the potatoes or maize.

BY THOMAS LABAR

iru to Harambee

In Kenya, independence opened the land to thousands of families. Now Christians are helping them learn to make the land their own.

Used only to subsistence farming, new settlers have often torn up by the roots such plants as the flowering pyrethrum, unaware that they are the source of a new insecticide and thus a cash crop. Families who for generations have lived among a certain set of social customs find themselves ripped away from all that is traditional and forced into an entirely new environment where they feel strange and alone and afraid.

Prayers in Wanjohi

As in the city slums, the Church is at work in the Rift Valley and elsewhere, ministering to the needs of the new rural life. The Rev. Robert V. Lenton and his staff are charged with the responsibility of offering the Church's assistance among the settlement schemes. Besides helping supply food for those still in temporary camps, Anglicans operate a chain of clinics caring for the health of the new villages, and provide a number of classrooms for the children. In addition, Mr. Lenton tries to place an evangelist, as specially trained lay

Text continued on page 19

Throughout the Rift Valley, the Church helps run small schools for young and old.



Kenya's Pioneer Christian: **A LUTHERAN ANGLICAN**

When Johann Ludwig Krapf landed at the steaming Arab port of Mombasa on March 13, 1844, he was making history. Not only was he the first Christian to plant the Cross in that part of the world; he was the first European in modern times to set foot in Kenya.

A German farmer's son by birth, young Krapf studied for the ministry in Basel, Switzerland. Caught by the desire to carry the words of Christ to foreign peoples, he found no ready route to his vocation through his native Lutheran Church.

A friend put him in touch with the Church Missionary Society in England, an Anglican society which had been sending representatives to primitive lands for approximately forty years. So it was that a thirty-four-year-old Lutheran clergyman found himself bound for Africa bearing the Anglican standard and "great hopes for the future."

Following a long boat trip on the Mediterranean, a camel-back trek across the Egyptian desert, and a voyage down the Indian Ocean on a slow-paced Arab dhow, Ludwig Krapf joined two other CMS missionaries already at work in Abyssinia. Once established, he sent for his fiancée, Miss Rosine Dietrich, who left Germany to marry him in Africa.

Together they explored such exotic spots as the island of Zanzibar, looking for likely places to plant a mission. They encountered many strange sights and sounds, including those of an enraged sheik who threatened to throw Krapf overboard when the clergyman told him that the world was round and circled the sun.

Deciding that Mombasa would be a good base of operations, Ludwig, Rosine, and their new-born daughter arrived at the ancient trading center on the Indian Ocean with dreams of building a chain of mission stations stretching across the African continent to the Atlantic. Before they could begin, all three were struck down with malaria. Mother and daughter died almost immediately, and the father barely survived.

Ill and heartbroken, Krapf refused to give up his hopes for a Christian Africa. He continued a lonely figure in a strange land where the people thought him odd. "Especially . . . my shoes," he wrote later, "which they took for iron, my hair, which seemed to them like the hair of the ape, and my spectacles [were] objects of astonishment and ridicule."

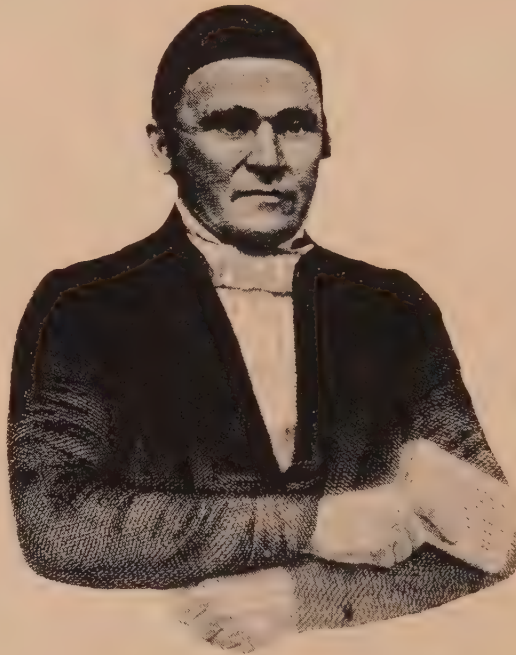
Two years later, he was joined by a fellow German, the Rev. Johannes Rebmann, who had taken Anglican orders and like himself, had accepted a CMS assignment to Africa. They began at once to put Krapf's dream into action. Choosing the village of Rabai, Mpya, a short distance along the coast from Mombasa among the friendly Wanika tribe, the two men began building a mission station and a school, the first church structures in Kenya.

For several years this CMS team traveled the length and breadth of Kenya, preaching, teaching, and scouting for strategic mission sites. All the while they were kept busy fending off hostile tribesmen, dodging wild beasts, and trying to outwit wily robbers. On one journey their thirst and hunger

became so great that they were forced to "chew leaves for roots, and elephants' excrement to stay it."

The first white men to see the snow-covered peaks of Mt. Kenya and Mt. Kilimanjaro, Krapf and Rebmann reported these wonders only to be ridiculed by European scientists who insisted that snow could not exist so near the equator. The two were also the first to reduce the Bantu languages of Kenya to Western written forms and to analyze their grammar.

This feat, along with all their other labors, paved the way for the future of the Church in East Africa. Indeed, before these two pioneers were through—Ludwig Krapf was forced to retire in August, 1855, in ill health, and Johannes Rebmann some twenty years later because of blindness—they had provided a solid foundation for all that Christians have since achieved in Kenya.



L. Krapf

From Uhuru to Harambee

workers are known in the African church, in each of the newly developed areas to provide for the spiritual wants of the community.

This plan has produced some clear-visible results, as is shown by the report of one such evangelist, Church Army Captain Samuel N. Muthungu. Stationed in Wanjohi, a small village in the Rift Valley, Captain Muthungu says that when he arrived only three of the 685 families attended church services. Today he has an average of 130 people at his weekly prayer meetings.

God's Corn

Perhaps the Church's most imaginative idea in the new rural areas is the several model farms it maintains to teach the hopeful farmers

better methods of crop handling and livestock care. The Njabini Farmers Training Center, for example, is supported by Anglicans and other Christians. Formerly the lush spread of a wealthy European family, the sixty acres have now been given over to experimentation with the sort of small-scale farming practical for an African family. Its ample living quarters have been converted to dormitories for staff and students.

Each week principal Michael Pitard and his assistant, Elvid Muturi, teach from twelve to forty farmers and their wives everything from crop rotation to sheep dipping. Their students seem deeply impressed with the new procedures learned at the center; most of them hurry home at the week's end to give these meth-

ods a try. As one woman said on seeing the center's rows of corn, which were unusually sturdy for the neighborhood, "Ewweaaaaahhhh! God's maize grows tall."

Crucial Wild Flowers

Indeed, the Church must grow, too, if it is to keep up with the fast-expanding agricultural Africa. Funds are needed to provide housing for thirty-six church workers, ten vehicles to facilitate their travel along the bumpy roads that twist and turn through such places as the Rift Valley, and seven church buildings and community centers for the new villages springing up like wild flowers over the countryside. Since Anglican work with the Million Acre Scheme is, like the Anglican work in Pum-

The Njabini Farmers Training Center, supported in part by Anglicans, is one of the imaginative ways churches are meeting the needs of modern Africa. Using advanced methods, the staff is able to increase yields markedly.



From Uhuru To Harambee



Viewing a land settlement scheme, the Rev. R. V. Lenton (left) consults with Church Army Captain Samuel Muthungu, who represents the Church in the area.



In the Province of East Africa, the Rift Valley is northwest of Nairobi.



Anglican Dr. Joyce M. Wigram takes her mobile clinic from village to village.



Scattered over the countryside are hospitals run by Rural Aid Mission, supported in part by the Anglican Church and designed primarily for outpatients.

wani, so vitally important to the future of modern Kenya, the Episcopal Church's Overseas Department also lists this scheme as an MRI project. Just how important this undertaking in Kenya is, is underlined by the Rt. Rev. Ralph S. Dean, executive officer of the Anglican Communion, who warns, "The next five years will be crucial for the Church in Africa."

Third Time Around

There can be little doubt that Christianity is on trial in Africa, if only for the historical reason that it is knocking on Africa's door for the third time. The first rap came in the Apostolic age in Egypt, resulting in a tide of Christian faith down the Nile Valley reaching into ancient Abyssinia. What remains of that expansion is seen in the Coptic churches in Egypt and Ethiopia.

Defeated by its own internal divisions and an aggressive Islam in its first African venture, Christianity waited until the fifteenth century to make a second attempt. Portuguese Dominicans and Jesuits tried to temper their nation's lust for gold and slaves by establishing Christian villages and schools in Angola and Mozambique. They failed largely because they laid inadequate foundations for the faith they brought.

The third and modern period is generally agreed to have begun around 1871, when the brash young correspondent for the *New York Herald*, Henry Morton Stanley, met the saintly Scottish missionary, Dr. David Livingstone, below Kenya's southern border with the now famous greeting, "Dr. Livingstone, I presume." Until then the civilized world had regarded Africa as a dark continent lit only by sporadic flashes of foreign penetration. But both Dr. Livingstone's eloquent journals describing his wanderings across the unknown continent—"Scenes so lovely must have been gazed upon by angels in their flight"—and reporter Stanley's scoop of the century made Africa the common family-table

topic from San Francisco to Sevastopol.

Flags Follow Cross

Public interest slowly began seeping through the thick, gray walls of European chancelleries until Africa became caught up in the web of world politics.

Spurred by Dr. Livingstone's accounts of the evils of the 2,000-year-old slave trade which had sent up to 100,000,000 Africans into bondage, the churches were the first to act. They sent boatloads of missionaries to all parts of the continent. The horrified letters the missionaries wrote so roused the civilized public at home that in the case of Great Britain, Parliament was pressured into abolishing the trade throughout the empire.

Later, the legislators declared a ban on the worldwide slave traffic, and although some illegal slaving continued as long as there was a market, the British Navy, which then dominated the seas, greatly curtailed and eventually ended the odious trade.

Flags followed the Cross into Africa, a reversal of the usual pattern of world exploration. Statesmen and diplomats met in European offices and country homes and carved up the continent. Often, in their ignorance, they divided a tribe or split a mountain between them. So much was this the case that a story is still handed down from father to son before tribal campfires: "When the Christian missionary came to Africa, we had the land and he had the Bible. Then he said, 'Let us pray.' When we opened our eyes, we had the Bible and he had the land."

Mission and Mastery

Yet the Bible, which has been translated into some 400 African tongues, turns out to be the seedbed from which over thirty spanking-new, independent flags have sprung since

Continued on page 43



Elvid Muturi, a teacher at the sixty-acre Njabini Farmers Training Center, demonstrates to rural Africans how to spray cattle to keep them healthy.



Despite the drive toward modern times, much of rural Africa remains the same. The weekly open-air market is still a center of trade and gossip in the land.

THE GREAT

WHEN THE PHONE RINGS, AND A VOICE
ASKS IF YOU'LL TEACH FIRST GRADE AT CHURCH
THIS YEAR—WHAT DO YOU SAY?

by MARTHA C. MOSCRIP

September days, after the last wistful thoughts of holiday time, are full of domestic frenzy. We unpack from vacation. We replenish outgrown wardrobes. We push the children off to school on that first hectic morning with a sigh of accomplishment.

Life over at the parish will not be too different during these September days, even though we may be too busy to notice. Part of the distinctly audible hum of reviving church activity is the annual race to fill the gaps in church school teaching staffs.

Certainly, right up until the opening day of church school and, alas, sometimes even after, clergymen, vestrymen, Christian education committees, directors of religious education, and church school superintendents all over the country will be hard at work filling vacancies on the faculty.

Why is this task so gargantuan? Why do we have to phone and phone, and call and call, and make last-minute shifts and compromises? Why are there so many "I'm sorry's" for every "I will"? Let us examine some of these "I'm sorry's" and try to hear and understand what they are really saying:

1. I'd really like to, but I can't possibly find the time. Certainly not this year.

2. My children are too young to come, and my husband can't always

find the time to take over for me.

3. Sometimes we have to take trips on Sundays, and I couldn't be there.

4. My husband (or "I," if a man) may be transferred at any time. It seems too bad to begin and not be able to carry through.

5. My children are old enough to come, but there is always sickness in the winter. I'm afraid I'd have to miss too much.

6. My children are grown now, so I'd like to feel free to come to another service. (This is usually from the person who ten years ago was too busy with young children.)

7. I don't know enough about the Bible to teach.

8. But I couldn't—I don't know anything about teaching.

9. I'll help, but I won't take charge—put me with the beginners' department.

10. I can't possibly teach; I tried it once, and I was miserable.

11. Ask me to do anything else but teach; it frightens me.

All these excuses, varied as they are, really seem to be saying only four things: I have no time to teach; I can't see far enough into the future; I don't know enough; and, this is not my vocation.

Let's take the last reasons first. Answers ten and eleven are probably saying that while *we* may be asking, God has not really called those *we* ask. Some people are unable to respond in this way. It is too bad when they find it out only after a miserable experience. Those who

feel that they belong in this category should be very sure to examine their motives, because it is even more unfortunate when a class misses the experience of having a loving and dedicated teacher, all because of timidity.

We who have some doubts about our abilities in this area can test them without injury to the pupils or miserableness on our part, by acting as assistant to a more experienced teacher. If we truly know we are *not* called to teach, then let us say no, firmly and without guilt, and serve in some other capacity. Church schools need secretaries, supply handlers, treasurers, musicians, occasional chauffeurs, preparers of handwork, and actively interested parents, too.

Then there is the large group of really humble people who feel that they do not "know enough." If you are one of these, talk to your rector or another school officer about how much concrete help you can expect. Most parishes today have planned orientation sessions for teachers at the beginning of the year, as well as a program of ongoing training to help both the new and the inexperienced teacher. Programs of individual counseling are often available so that you can receive week-by-week advice in lesson planning.

Borrow some of the new teaching manuals from whatever course your parish is using, and see how

SEPTEMBER SCRAMBLE

much help they give. Ask to see the supplementary material available. Then remind yourself that all of us are teaching—and learning—all the time. We can't help it. It is a part of living. Church school is only you teaching something definite and being aware that you are doing it.

Last of all, relax. What you teach by just being yourself will be more powerful than anything you transmit by the cleverest technique or the wisest words. Almost any good teacher at the end of a year can honestly say, "I am sure I learned more than my pupils, and we all had fun doing it."

This leaves the first six responses to consider. All of them are concerned in some way with time. Either people cannot "find enough time" or they feel they cannot see far enough into future time.

Nobody can see into the future. All of us have children who might get sick, husbands who might be away; and many, many of us have had to adopt the migratory habits of the genus *Homo Americanus*. We are not being asked, however, to commit ourselves to anything except what we think we can do now. This is why many parishes have adopted a system that requires two teachers to a class, or have built up a team of substitutes who can be called upon.

Because teaching church school should not be a life sentence, many

parishes are asking people to pledge three years. This sets a term to the individual commitment and raises the quality of teaching in the church school. The plan allows for a one-year apprenticeship and guarantees a solid core of expert teachers in the church school at all times. If everyone who was asked gave these three years, there would be no recruitment problem at all.

Finally we come to most of us, pushed and pulled by the pressure of community demands. Parent-Teacher Associations, Scouts, League of Women Voters, area charities, local government units, clubs—all are worthwhile organizations with worthwhile goals. But only so much time is left after home and family. Too often we let ourselves drift into involvement with too many groups. How do we decide when to say no and when yes?

When a canvasser calls to ask us to pledge part of our material possessions to the Church, it is comparatively easy to see the nature of the demand. We remember "All things come of thee, O Lord, and of thine own have we given thee." Even more truly does this "all" refer to the intangibles of talent and time. Man, created in the image of God, is the only creature with a knowledge of past and future time. Man is also the only creature with the ability to see the truth and the talent to transmit it. Surely these gifts must be offered back to the Great Giver.

In every church school at least one teacher seems to come from a family with many members and no household help. Such people have learned to apportion their time so that it is given to the family, the Church, and the community. Having decided how the time is to be spent, these people say a firm "No, thank you" to everything else. They avoid the frustration of trying to half-do too many things. We teach our children care of and respect for property and money. What are we teaching them about the stewardship of these other, more valuable gifts?

Once, not too long ago, a mother hung up the phone after telling her rector that she was "terribly sorry, but she just didn't see how she could find the time to teach" a church school class. The rapid drum of small feet interrupted her thoughts.

"Bobby—aren't you in bed yet?"

"I'm getting in, Mommy."

"Did you brush your teeth?"

"Yes, Mommy."

"Did you put your socks in the hamper?"

"Yes, Mommy."

"Did you say your prayers?"

"I didn't have time."

"Bobby Parsons, you get right out of bed and do it. We always have time to do what God wants us to."

"We do? O.K., Mommy."

Mrs. Parsons paused, one foot on the bottom step, then turned and picked up the phone to dial the rectory number. ◀



Fathers of the Roman Catholic Church, 2,600 strong, move in procession toward the doors of St. Peter's Basilica, Rome.

Vatican Council: The Ninth Inning

**HOW WILL THE FATHERS
OF THE ROMAN
CATHOLIC CHURCH
ANSWER THE TOUGH
QUESTIONS FACING
THEM IN ROME THIS
FALL? A THOUGHTFUL
ANALYSIS BY
FREDERICK C. GRANT**

The Western world's two greatest institutions have been the Roman Empire and the Roman Catholic Church. Whatever one's personal beliefs, the Roman Catholic Church is still far and away the most powerful religious force in the West. Hence, whatever concerns Rome concerns all of us. And what concerns Rome right now is the most important change in its attitudes and methods in more than a thousand years.

Pope John's *aggiornamento* was meant to be an "updating" of the Roman Catholic Church from inside, without specifying just what the limits to the change were to be. Evidently Vatican Council II has already gone farther than some feared before the sessions began, and farther than optimists had dared hope.

In this lull before Session Four—presumably the last session—begins this month, there are some mis-

ings. The Council resembles a tie game just before the ninth inning. Certain European newspapers, for example, have predicted that the statement on Religious Liberty will be withdrawn and never put to a final vote. This rumor has been vigorously denied, however. If it is withdrawn, the Council might as well close right now—no sterner vote of lack of confidence could be conceived. According to other critics, the Council has seemed, during the past two years (1963-64), to be enacting a Great Retreat from the twentieth century. The charge is very unfair. Without question, the Council has gone into low gear, but this may mean not only a slowing down but also more power to be delivered to the wheels. Despite the delaying tactics of the ultraconservatives, chiefly members of the Curia, the unanimity and the gathering strength of the progressive bishops in the Council is a promising signal of coming victory.

Some reluctance to take radical action is natural in any organization as rigidly controlled as is the Roman Church—or the American Army. The *aggiornamento* is, of course, the private affair of the Roman Catholic Church; nevertheless, others of us are concerned not only as observers but as fellow Christians who must live with the consequences of the Council.

To date, its "findings," or positive enactments, are few. The great statement on The Liturgy presented in Session I, and approved in Session II, is worth quoting. Its preamble says:

"This sacred Council has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. . . ."

All Christians must warm to this first document, with its strong support of the liturgical movement, a force which is at work in all the churches,

not only in Anglicanism but throughout most of Christendom.

Equally important is the Council's adoption in Session III of the schema (draft decree) on the Church, the mystical Body of Christ, the people of God—a highly exalted and non-"juridical" conception—together with the place of the episcopate, the laity ("gathered together in the People of God"), the Church's vocation to holiness, the religious orders, the "eschatological nature of the Pilgrim Church and its union with the Church in Heaven" (an idea straight out of the Epistle to the Hebrews), and finally the Blessed Virgin Mary, Mother of God, in the mystery of Christ and the Church.

These statements recapitulate traditional Roman teaching, but add a new emphasis. Bishops, for example, are to function as a "college" *along with* the Pope, and not independently. The primacy of the Pope is fully asserted. We Anglicans are especially interested in this statement, for our bishops also function collegially (as the House of Bishops), but not, of course, in union with the Pope, or even with the Archbishop of Canterbury.

The final chapter (VIII) on the Blessed Virgin Mary launches into a full, stellar flight concerning Marianism, which Anglicans and Protestants will find hard to follow. Elsewhere I have tried to show just how far Anglicans have been willing to go devotionally in this direction (see my book *Rome and Reunion*, Oxford University Press, pp. 174-181).

Devotion to the Blessed Virgin is very old, however. Since the fourth or fifth century it has enjoyed as much widespread enthusiasm in the East as it has in Rome. There is no point in closing our eyes and pretending that it does not exist, or is unimportant.

Marianism is destined to be one of the crucial issues in any and all Protestant and Catholic dialogue. Present Roman Catholic positions are not warranted by the Bible, of course, unless you twist the exegesis of both Old and New Testament texts out of all recognition, or unless you include the Apocryphal New

Testament as part of the New Testament.

Some of the fictitious second-, third-, and fourth-century books claimed unprecedented honors for Mary, and even laid the foundation for the recent dogma of the bodily Assumption of the Virgin into heaven.

The real basis of Mariology, however, is not Scripture texts but human need, the hunger for "my face in the Godhead" of which Browning wrote, the deep and irrepressible demand for gentleness, compassion, and tenderness in God. Look at the art and devotion of the long centuries of the Dark and Middle Ages: God the Father is no longer the tender, loving "God and Father of our Lord Jesus Christ," but the stern potentate who would exact the last farthing from the debtor on the Day of Judgment.

His Son Christ is like Him: see the mosaics above the high altars all the way from Aquileia to Cefalù, done by Byzantine artists. Christ's eyes look right through you, and terrify you with thoughts of both the immediate judgment after death and the final Last Judgment. As Bishop Charles Gore remarked, long ago, is it any wonder that men turned to Mary, Christ's Mother, hoping for some touch of tenderness and relief, some little trace of sympathy and reassurance? It is the psychological basis of Mariology that should concern us, not the textual or theological. The same principle holds for much of the devotion to Our Lord in both Catholic and Protestant devotion. We must not ignore Mariology, even if we cannot share it. There is good in such devotion, though there is also danger, and not least a threat to the Scriptural basis of the Christian religion.

The Council decree on Ecumenism, with special reference to the Eastern Orthodox Churches and also the Separated Churches and Ecclesiastical Communities in the West, was promulgated on November 21, 1964. With the utmost courtesy and consideration this document refers to "a love and reverence of Holy Scripture which might be described as devotion," and "the daily Christian

Vatican Council: The Ninth Inning

lives of these brethren . . . nourished by their faith in Christ." Here is a basis for mutual respect, confidence, even affection, and the sort of statement of our common faith which we need before any reunion is possible.

It may take a long time to restore the broken unity of the Church. It has remained broken for over four centuries in the West and over nine centuries in the East. But we must begin now to work for fellowship and mutual understanding, trust, and goodwill.

Some of us cannot believe that the Church will ever again be restored to its monolithic medieval state, which was, in fact, far less monolithic than everyone then assumed. We may honestly hope that this will never take place.

The restored unity of the Christian Church must be a unity in difference, or of differentiation in the midst of unity—"in essentials unity, in nonessentials tolerance, in all things charity."

The longest and most important—and most interesting—debate in Session III, judging from the reports, was the one on The Church in the Modern World. Here the bishops come nearest to being the "pastoral" Council Pope John envisioned. This document deals with the proclamation of the Gospel in and to a world largely alienated from Christianity and from the whole world-view of past centuries.

All the tact and skill of the bishops are here admirably disclosed. They are—like most bishops—better pastors than they are theologians. And the outlines of the proposed strategies are worthy of careful study.

About birth control, on which

the changes have been ringing week by week in all American Roman Catholic publications since the Session ended, the simple solution was to hand over the question to Pope Paul. He has called together a commission of experts—physicians, sociologists, psychologists, moralists, demographers, theologians, and others—to consider the problem, especially in the light of the worldwide population explosion. What will come of this remains to be seen.

The Pope is a very cautious man, and likes to carry everyone with him. It does not seem likely, however, that they will achieve complete unanimity on the birth-control issue. Many of the conservatives are obviously reactionaries who still live in the nineteenth century—or even in the sixteenth.

The fault lies in the narrowly theological and theoretical education of most of the Roman clergy, at least in the Latin countries. From childhood they have been steeped in canon law, liturgics, and dogmatics, not in the broad historical and literary, philosophical, scientific, and social learning of the present day.

Italian friends of mine have assured me that there will be no *aggiornamento* until the seminaries are closed, and priests are educated at the universities. This same provision might widen the outlook of clergy in areas of Christendom other than the Church in Italy or Spain.

The dramatic conclusion of the Third Session is told with fascinating skill and understanding in two first-class accounts of the Vatican Council. The reader may wish to examine these for himself.

Xavier Rynne's three volumes on the Council (Farrar, Straus) are a

fabulous unfolding of the course of events, from September, 1962, onward. In spite of all the efforts at secrecy, the anonymous writers "Rynne" have managed to tell an accurate, interesting, and profoundly moving account of the three sessions.

A similarly accurate narrative, full of fascinating comments and sidelights, is the valuable *Vatican Diary* (United Church Press), by Dr. Douglas Horton, one of the Protestant observers. His third volume, on Session III, is now in press. Dr. Horton's *Diary* is likely to be one of the permanent records of the Council, full of human warmth and accurate details.

The Declaration on Religious Liberty and the one on the Jews were the occasion of the hottest debates and the most divisive tactics at the close of the Third Session. The great protagonist of religious liberty seems to have been an American, Boston's Richard Cardinal Cushing, whose powerful voice rolled off his unexpected Latin address in words audible enough not to need an amplifier. The Church, he said in essence, cannot ask liberty for itself, and refuse it to others—any others, even nonbelievers.

Such a proclamation ought to have been accepted at once. But alas, the conservatives feared that this principle would only open the doors to communism and other false doctrines, and thus scandalize or corrupt the faithful, especially in Spain, Southern Italy, and Sicily.

Some others feared that to acknowledge the Church ever to have been in error, as in the persecution of religious minorities, or in refusing to recognize the right to religious liberty, would also cause the faithful

to stumble and distrust Mother Church. "How can the Church be right now," they asked, "if it was ever mistaken in the past?"

One gathers that these leaders consider the "faithful" in such countries a very stupid lot. Perhaps, however, they are not so stupid, and are already awakening to the tactics of their religious leaders, who are trying to blindfold them and keep them subservient. At any rate, the Council has promised to make the Declaration on Religious Liberty the very first order of business at Session IV.

The Statement on the Jews was equally hotly debated and hamstrung. The proposed statement was redrafted several times, and finally ended with a cordial admission of the good in all sincere religion, Muslim, Jewish, or whatever.

This was scarcely tactful, since Jews do not wish to be included with Muslims, in any bracket, or with pagans either. The Declaration does not sufficiently recognize the Jewish foundations of the Christian religion. And the whole evasive theological flank movement in exonerating the Jews from the charge of "deicide" (killing God) is pretty poor.

The term "deicide" was invented long ago by Latin theologians as a term of insult to the Jews. Evidence of such insults is clearly present in the writings of the early church fathers. The New Testament itself contains anti-Semitism. This fact should be frankly acknowledged, and such passages left on the shelf and never read in public worship.

The Church should now frankly admit its past failures, and express its penitence verbally and in deed. The act should be exemplary, and

carry the rest of Christians—Orthodox, Protestant, Anglican, Liberal, and all—with the Roman Church in a great act of penitence and reparation, like the one demanded of Germany after World War II.

Alas, the political implications got into the foreground, and the possibility of emotional reactions from the Arab states, or their leaders, forbade any fair statement on either ancient or modern Judaism. What if President Nasser or other Arab leaders should decide upon retaliation, and seize all Catholic churches, schools, hospitals, mission stations, convents, and other property in Arab countries, forbid all further Christian activity there, and penalize all converts? What then?

This thought is probably what paralyzed the Council, or some of its presiding officers, at the last moment. The Statement on the Jews, in spite of rumors in northern Europe, is to be on the agenda at the opening of Session IV. At least it is promised.

For Further Reading

In addition to the books cited in the article, see Hans Küng, *The Council and Reunion* and *The Council in Action* (Sheed and Ward); Presbyter Anglicanus (Bernard Pawley), *The Second Vatican Council* and his more recent *An Anglican View of the Vatican Council* (Morehouse-Barlow); Robert McAfee Brown, *Observer in Rome* (Doubleday); Carlo Falconi, *Pope John and the Ecumenical Council* (World).

We cannot follow the vivid story of Vatican II and trace the gigantic effort being made at Rome to rouse and renew the Church without transferring much of what is happening to our own scene. Half the trouble for this Council has come from the repression of modern thought in the early years of our century—or even from the days of Pius IX, despite the enlightened reign of Leo XIII. Modernism was crushed in 1907, by Pius X's encyclical, *Pascendi dominici gregis*.

Fundamentalism triumphed, and still rules, for the most part, the Roman interpretation of the Bible, in spite of the efforts of Pius XII and the Pontifical Biblical Institute. But are we Anglicans in any position to cast stones? Our glass house is equally vulnerable. Our liberals were dismissed after World War I and again after World War II, usually with contempt and derision, and men grew wary of using "advanced" books or supporting "dangerous" views. I have even seen a doctoral dissertation suppressed "for reasons of policy." Any Church that plays this game is playing with fire, and will sooner or later rue the day it did so.

Rome is making a slow but splendid recovery. And we Episcopalians must show our deep interest and concern in all this mighty effort, which is destined to affect the future of Christianity, whatever the outcome at Session IV.

Let us not fail to remember our Roman Catholic brethren in our prayers, both public and private, especially those men who have been called to share in the thick of the action, in a struggle from which "there is no discharge."

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Q. *Isn't MRI really just another gimmick to raise money?*

A. No, unequivocally no. Mutual Responsibility and Interdependence is not a gimmick; it is a stirring reminder of what being a Christian involves. Two, it is not merely to raise money. St. Paul teaches us that where there is faith, works will follow. In much the same way, where there is response to this call to renewal, stewardship will follow.

Q. *Why should MRI be just an overseas program?*

A. It isn't.

The overseas sector of it is really nothing more than a mirror in which we see ourselves more sharply and penitently. The ultimate thrust of MRI is here at home.

Q. *Isn't MRI outrageously materialistic? All the projects seem to call for buildings or money to build buildings.*

A. Many projects do, and for good reasons. In some cases, the planning bishops know from past experience that we give of our money more readily than our manpower. In these cases, they have translated their need for workers into what it will cost to support such men and women.

But mostly the requests for buildings come from situations absolutely unimaginable to the average American Episcopalian. Understand, it is not a new church for which they are asking—it is a church. It is not a house with better plumbing and a more modern kitchen for a priest or a catechist—it is a dwelling, literally a roof over his head.

Q. *It sounds like Musical Chairs to me. Instead of sending overseas a lot of stuff they can't use and don't want, why don't we tend to our knitting here at home?*

A. We do not send anything overseas which they have not planned and requested. That's the first point. The second point is that we are to reciprocate by planning and asking as wisely ourselves, for our own work at home. The work of the Church is one, wherever it is.

Q. *What about other denominations? Why is MRI so super-Anglican?*

A. It isn't super-Anglican. More than a third of the projects now being circulated are in fact ecumenically planned, and a good many are being ecumenically supported. The Directories are shared with all councils of churches, both national and world, and there is no thought of MRI's being a purely Anglican program at all. The unit is "the Body of Christ," not "the Anglican Communion."

Q. *Mutual Responsibility and Interdependence sounds great, but what does it really mean?*

A. We beg to differ; it doesn't sound great. The name is a large mouthful of large words. And when abbreviated to the initials MRI, it is confused with MRA or almost any other organizational nickname.

What it means, however, is great, for it signifies simple, but total, obedience to the fullness of the Christian faith. It reproaches us for present failures, and calls us to future fulfillment.

Continued on next page

Questions and Answers on MRI

Q. *How can we go about getting someone to come do MRI for us here in our parish?*

A. No one can "do" MRI for you. You haven't, if we may say so, done your "homework," or you wouldn't ask this question. And your "homework," in this case, means reading the document, which is as close as anything will ever be to the "instructions and directions for use."

Q. *How long should the period of self-study and analysis last? When can we do something?*

A. The self-study called for in the document is not a matter of any certain period of time. And when you are reevaluating yourself, your parish, or your diocese, you are doing something, something important if you are genuinely submitting to the demands of honest analysis. Self-study is like the practicing a concert pianist does; it must go on forever. It is *not* like the simple finger exercises which the beginning pupil finally learns and dispenses with in favor of "pieces" to play without all that dull "stuff" first.

Q. *We sent a sizable sum to ———, and they haven't even written to thank us. Isn't common courtesy little enough to expect to "receive" in return for what we "give"?*

A. Most overseas bishops do not have a secretary; many do not even have a typewriter. They must spend most of their time traveling, often walking long distances, or on a bicycle. And these conditions apply even more to parish clergy. Thus, "bread-and-butter" notes can hardly be expected to receive too high a priority on their schedules.

And in any case, to expect to be paid for one's generosity, by appreciation, is a pretty dim idea of Mutual Responsibility.

Q. *For the last three years our parish has been supporting overseas work in ———. This is not, however, listed in the Projects for Partnership book. Should we drop what we are doing and contribute to a project instead?*

A. We would urge you, in the first place, to consult the Overseas Department, for it is essential to the success of MRI that each diocese and parish formulate its own plan for overseas involvement through the Executive Council and the Overseas Department.

Q. *We've had a companion diocese relationship with ——— for several years, but now all of a sudden everyone is calling this MRI. Is it, or does it have to be a new one to qualify?*

A. MRI is not a specific activity, or group of activities, but rather a new spirit in which we see and undertake all we do. A companion diocese is one way of demonstrating the unity of the Church. It is important that any such companionship be filled with the spirit of MRI. But this would be true of any other relationship.

Q. *When are we going to get the program for MRI?*

A. You have it.

You have the basic elements in the Toronto document, Mutual Responsibility and Interdependence in the Body of Christ. More specifically, the heart of the program is in the five points made in section III of that declaration, which were affirmed by General Convention in St. Louis last fall. No doubt the National Commission will help us learn what others are doing, and will suggest specific programs from time to time.

But the initiative lies first of all on your own shoulders and on your parish and your diocese. ◀

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25. Silver Strings—John W. Peterson on Electric Steel Guitar: I Believe in Miracles, Only One Life, He's Coming Soon, 9 others.*



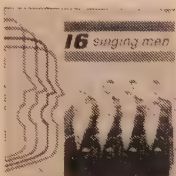
45. Majestic Sweetness—Don Hustad, pipe organ; The Holy City, Onward Christian Soldiers, The Sands of Time, Open the Gates of the Temple, 10 others.*



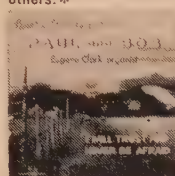
77. Songs of Triumph—Back to the Bible Broadcast Chorus and Quartet: Going Home to Live With God, He Wore a Crown of Thorns, 11 more.*



79. Dual Tones in Brass—Clarence and Howard Jones: Trombone and trumpet: Like a River Glorious, Open the Gates of the Temple, 10 more.*



32. 16 Singing Men Vol. 6—16 Singing Men sing: Give Me Jesus, I Am Not Worthing, To Be With Him, Only One Life, 8 others.*



70. I Will Trust and Never Be Afraid—Paul and Bob, country style duets: Count Your Blessings, Tell Mother I'll Be There, It's Not an Easy Road, 9 more.*



48. The Teenage Touch—Al Kuhnle, gifted "specialist" with young people, talks to teens.



91. Unto Thee Will I Sing—Jack Holcomb, with electric organ: In Times Like These, Only Jesus, Some Golden Daybreak, 8 more.*



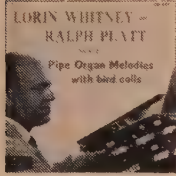
57. Praising the Lord in Song—Alan McGill, baritone sings: Standing on the Promises, I'm Just a Singing Pilgrim, Show Me the Way and 9 more.*



30. Softly and Tenderly—Helen McAlerny Barth sings: God Did a Wonderful Thing for Me, Blessed Calvary, Give Me Jesus, and 9 others.



75. The Song of a Singing Heart—Dorothy and Howard Marsh, inspirational duets: Ivory Palaces, Beyond the Sunset, 10 more.*



69. Pipe Organ Melodies and Bird Calls—Lorin Whitney & Ralph Platt: Lord, I Adore Thee, Hiding in Thee, Sweet Will of God, Melody in F, 8 others.*



61. Country Style—Slabach Sisters quartet: Without Him, That Glad Reunion Day, Heaven Came Down and Glory Filled My Soul, Surely Goodness and Mercy, 8 more.*



65. Organ Reflections—Curt Davis on the Hammond: I walked Today Where Jesus Walked, Abide With Me, Ivory Palaces, Rock of Ages, 8 others.



60. The Swanee River Boys Finest—Swanee River Boys Quartet: Tribulation, Wade in De Water, Lower Lights, By and By, A Man Who Is Wise, 7 more.*



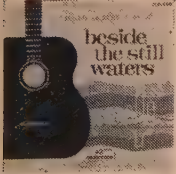
82. Songs From Cadie Chapel—Jerry Barnes, baritone sings: I Belong to the King, Give Us This Day, I Must Tell Jesus, Above All Else, 8 more.*



29. Bob Shepard Choral—Bob Shepard Choral sings: Close to Thee, The Old Time Religion, O Lord Most Holy, Steal Away, 9 others.*



63. This Is My Story—115-voice First Baptist Church Choir, Dallas: This Is My Story, And Can It Be?, Under His Wings, When We See Christ, 10 more.*



86. Beside the Still Waters—Keller York Musicians, instrumental and vocal: Until Then, It Took a Miracle, In Times Like These, A Home Up in Heaven, 8 more.*

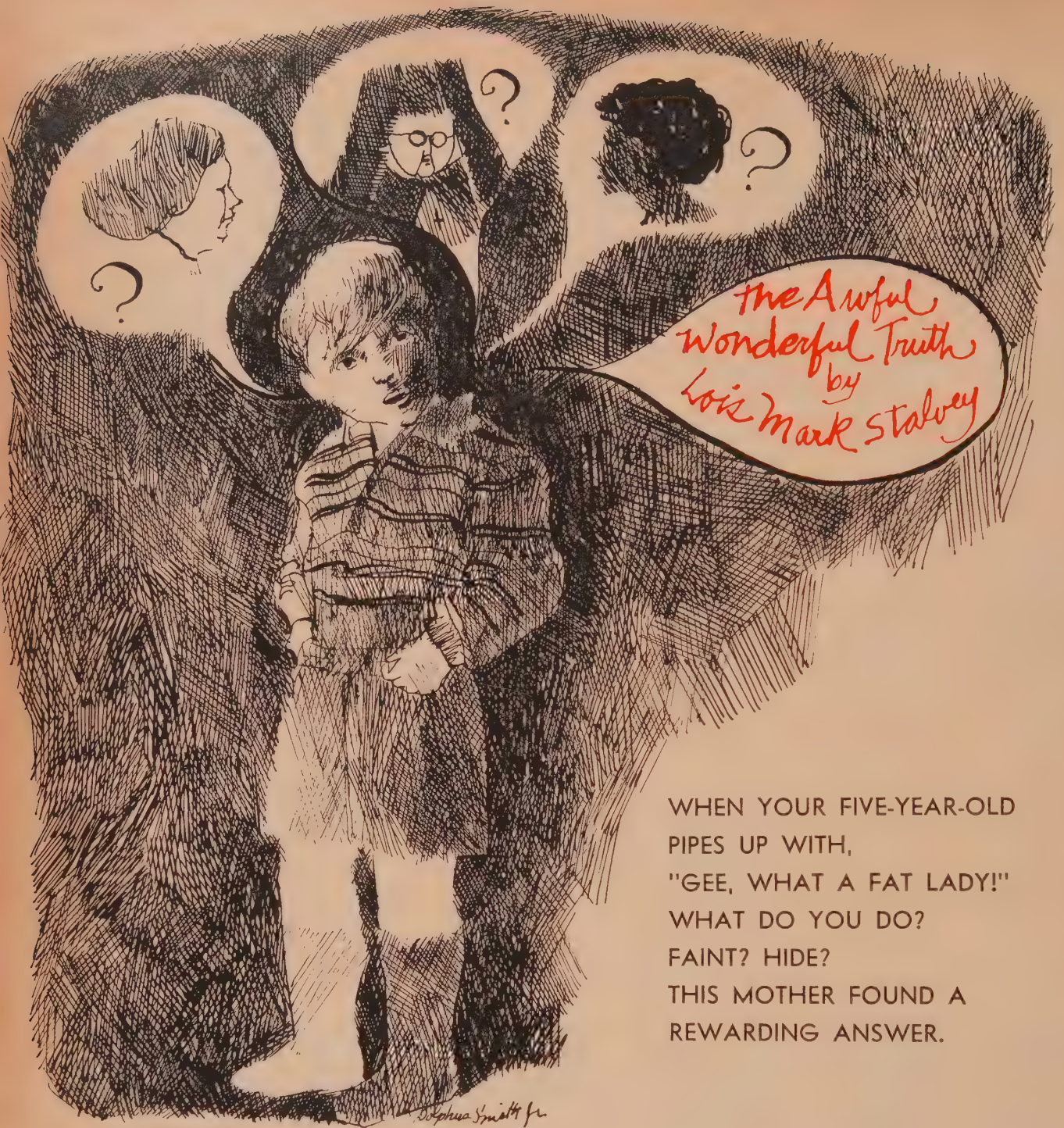


83. Hymns From the Bandshell—Calvin Concert Band: Onward Christian Soldiers, Nearer My God to Thee, A Mighty Fortress Is Our God, 15 others.*



36. Radio Kids Bible Club sing: Jewels?, Let the Sunshine In, Praise Him, Praise Him, Can a Little Child Like Me, Burdens, 16 more.*

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WHEN YOUR FIVE-YEAR-OLD
PIPES UP WITH,
"GEE, WHAT A FAT LADY!"
WHAT DO YOU DO?
FAINT? HIDE?
THIS MOTHER FOUND A
REWARDING ANSWER.

"Gee, what a fat lady!" said my five-year-old in a voice that rang through the supermarket. The woman in question couldn't have missed hearing him if she'd worn ear plugs.

I figured that I had two choices. I could duck behind a tower of canned tomatoes or try to adopt a look that said, "I wonder whose child *that* is!" while walking casually away.

Neither choice was possible. I'm just not actress enough to deny my own flesh and blood, and there was no tower of cans. The best I could come up with was to look directly at the immense woman before us and say, "What fat lady?" quickly pulling my child in the opposite direction.

Safely out of range among the cereal boxes, I tried to explain the difficult borderline between truth

and trouble called "tact."

"Honey," I began, "most people don't want to be fat, and if they are, they don't want to think people notice. We don't want to hurt anyone's feelings, so it's better not to talk about it when they can hear."

How well my son Spike absorbed the lesson was demonstrated a few minutes later when we passed the woman again. "Look how thin that lady is," said Spike, with a know-

ing smile at me. Then, quietly, "I wanted to make her feel better!"

While this was not the perfect ending, it did seem to be a lesson in compassion for Spike and, for me, encouragement to try to find a course other than "Sh-h-h."

I'll admit the "Sh-h-h" technique is fast and simple. There is, however, the possibility that your child might pick up the idea that asking questions is naughty—and you've stifled the probing mind of a potential scientist. And what happens to the questions you *want* your child to ask . . . about life and sex and values?

We gambled on a direct approach, as simple (and as harrowing) as diving into cold water. Simply answering our children's questions in the most tactful way we could worked wonders. And after diving in, we found the water was fine.

As so often happens, I learned by teaching. Seeing the world through eight- or six- or four-year-old eyes, I found there were many things I'd wondered about and had never had the honesty to ask. So we all learned, and made some interesting new acquaintances in the process.

Like the day four-year-old Sarah piped, "Look, Mommie, penguins!" and pointed to a group of nuns who had just taken seats ahead of us on the train.

Six-year-old Noah's eyes were round. "No," he said, "I think they're witches! Look at their funny clothes!"

Groping for some explanation the children would understand, I said, "These ladies work for a church. They dress this way because they're sort of in uniform. You know, like the postman wears special clothes so people know what his job is, and the soldiers wear uniforms to show they're in the Army."

Two smiling faces turned to us from the seat ahead. "That's right. We're kind of in God's army, honey," one sister replied. For the rest of the trip, my children had new friends who told them stories and fed them lemon drops.

In the happy, informal atmosphere, I had some of my own ques-

tions answered: Their habits were more comfortable than people suspected, the folds of cloth providing insulation from both heat and cold; yes, some orders were cloistered, but many were not; and yes, it was wonderful never to worry about what to wear.

All in all, it was a wonderful trip, although the train conductor may still be puzzling over Sarah's farewell. Crammed with lemon drops, she smiled up at him. "Bye. I like your train. It's got penguins in the army!"

We got the same friendly reception from a very chic young lady at a bus stop. Six-year-old Noah looked up at her with a fascinated smile to ask, "Why is your skin black?"

I'd answered this question before with his older brother and had a ready answer which I gave quickly. "The same reason yours is pink, sweetie. People are born in all colors, like flowers!"

The young woman smiled and bent down. "Your mommie's right," she said. "And I think you're old enough to understand one of the reasons why our skins are different. My great-great-great-grandparents came from Africa where it's always very hot. Their dark skin protected them from the sun. Now your great-great-grandparents probably came from a cool country where they didn't need dark skin. Simple?"

She looked at me. "I'm so glad you didn't say Sh-h-h!"

Not all bus-stop friends or super-market acquaintances are that friendly, and we've been rebuffed with icy stares and indignant snorts. But there's a valuable lesson there, too: "Some people are friendly, and some are not." And, frankly, this strikes me as a basic fact of life at least as important as the story of the birds and bees.

There was, for instance, the woman in the mink coat who took exception to Noah's sincere compliment: "Oh, see the pretty coat made out of kitties!"

And once my four-year-old said to a neighbor, "Mommie says you're a gossip. What's that?" *That*

was the end of an acquaintance. But it was also a lesson to keep my unkind opinions to myself.

One of the most delicate situations of all, but the most valuable, came when my oldest child first spied a man in a wheelchair. Both his legs had been amputated, and my adult reaction would have been to avert my eyes. Spike, then seven, went up to him with, "Say, what happened to your legs?" There was no mistaking my son's sympathy and honest interest.

I held my breath. "Sonny," the man said, "I had a bad accident, and I hope it never happens to you. Will you promise me to be very careful when you're old enough to drive a car?" The man seemed pleased to talk with Spike and answered his questions in a manner designed not to frighten or upset a child.

"Lady," the man said to me when Spike's questions had been exhausted, "you just don't know how much better it is to have people ask. You'd be surprised how often people act as if since I lost my legs, I lost my mind and my tongue, too! When people ask, I know they're honest—and kids are the most honest of all."

Honesty is a precious thing, to be used wisely and, I'm trying to teach my children, kindly.

The answer can be simple: "No, that man does not talk 'funny.' He's learning to speak our language, and we'd sound just as different trying to speak Italian."

Or, "Yes, that lady *is* older than I am, but think of all the things she's learned!"

My answers are often groping and inadequate, but to me they're an improvement over standing with a crimson face, making noises like a boiling tea kettle.

I've found, too, that like chicken pox or mumps, there are some questions each child in turn catches. It's well worth the effort to edit and polish the answer you give your first child, and then store it away in memory. Like your maternity clothes, you never know when you'll need it again. ◀



Worldscene

God's Children in Vietnam

"I think it is about time Americans realized that the main task is not to save face or even to win a military victory, but somehow to stop the suffering and degradation and the brutalizing of millions of unfortunate villagers and people in Vietnam who are also God's children," the Rt. Rev. William Crittenden, Episcopal Bishop of Erie, said in a recent address.

He was describing his own experiences during a ten-day visit to South Vietnam as one of a twelve-member, interdenominational goodwill mission sponsored by the Clergymen's Emergency Committee for Vietnam of the Fellowship of Reconciliation.

Bishop Crittenden, not a member of the Fellowship of Reconciliation, is chairman of the Peace Advisory Committee of the Episcopal Executive Council and a vice-president of the National Council of Churches.

Team Members—The bishop was one of nine clergymen—Roman Catholic, Protestant, and Jewish—who participated in a series of visits to religious and cultural leaders as well as students, soldiers, government officials, and people from all walks of life in South Vietnam. Members of the visiting group included: the Rev. Harold Bosley, minister of Christ Church (Methodist), New York City; the Rev. Dana McLean Greeley, president of the Unitarian-Universalist Association of America; the Rev. Howard Schomer, president of Chicago Theological Seminary, and Mrs. Schomer; the Rev. James M. Lawson, minister of Centenary Methodist Church, Memphis, Tennessee; the Rt. Rev. Msgr. Edward G. Murray, pastor of Sacred Heart Church (Roman Catholic), Boston, Massachusetts, and Consultor to the Archdiocese of Boston; the Rev. Annalee Stewart, former president of the Women's International League for Peace and Freedom; Rabbi Jacob Weinstein of K.A.M. Temple, Chicago, Illinois, president of the Central Conference of American Rabbis; Dr. Edwin T. Dahlberg, minister-in-residence, Crozer Theological Seminary, and former president of the American Baptist Con-

vention and the National Council of Churches; Mr. Alfred Hassler, executive secretary of the Fellowship of Reconciliation; and Miss Elmira Kendrick, president of the National Student Christian Federation.

Government Approval—The team's visit was made with the cooperation of the U.S. State Department and the South Vietnamese government in Saigon, and was financed by private contributions. In a joint report issued at the conclusion of their stay, the participants stated: "We have found a deeply complicated situation in which we could not judge either side to be wholly right or wholly wrong. . . . With most Americans, we wish that this whole conflict could be referred to the United Nations for settlement. The U.N. should be asked to intervene, but its capacity to act is severely limited by the absence from its membership of North and South Vietnam and the People's Republic of China. Even so, we urge that it be asked to convene a conference on Vietnam, in which those nations and all other parties to the conflict will be included."

The Bishop and the People—In his later address, the



Bishop William Crittenden (right) and Monsignor Edward G. Murray are members of the delegation which recently made a goodwill mission to South Vietnam.

Bishop added a number of insights based on his own meetings with the people of South Vietnam. Along with accounts of an encounter with a labor leader, a famed Buddhist monk, a group of children in a refugee camp, he told of a group of young people from the International Voluntary Services, which he described as "religiously oriented, although not run by the churches." "These are . . . sort of an early prototype of the Peace Corps, who went in there to help. . . . These young men and women have been teaching agriculture and English. There are now eighty of them in South Vietnam. These young people are going into the villages and working one by one . . . villages controlled by both government troops and the Viet Cong. They have never been molested. They have been allowed to go ahead with their instructions by both the Viet Cong and the South Vietnamese people."

Seeing Man's True Enemies—Concluding his address, which was given before the Chatauqua Institution in Chatauqua, New York, Bishop Crittenden reiterated this paragraph from the joint report: "Creation of a peaceful world requires acceptance of the principle of common responsibility and interdependence in the family of nations. War must be totally rejected, but it is not enough to seek peace; we must discover nonmilitary forms of active involvement in the struggle for justice as well. . . . Today we see the true enemies of man to be what they have always been: injustice, poverty, disease, national pride, the abuse of power, and the hatred and war that are their creatures and creators. To be complacent about these is to deny humanity itself. To focus our attack on these evils rather than to fight within the family of man is to stand with the God of history."

"Of course," the Bishop added, "it is not easy; of course this is a dream and a vision. But it is a dream and a vision we can never forsake."

Two at Vatican II

Two of the six official Anglican observers at the fourth session of Vatican Council II will be Episcopalians. They are Mr. Peter Day, Ecumenical Officer of the Episcopal Church's Executive Council; and the Rev. Clement W. Welsh, canon theologian of Washington Cathedral and director of studies at Washington, D.C.'s, College of Preachers. The appointments were made by the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, in consultation with the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church.

Episcopal Editors—Mr. Day, one of two laymen among the Anglican representatives, will attend the first half of the forthcoming session in Rome, and Dr. Welsh, the second. Both men are well-known Episcopal editors: before assuming his Executive Council post last year, Mr. Day had for several years served as editor and general manager of the Episcopal weekly, *The Living Church*. Dr. Welsh was for six years editor of Forward Movement Publications, and is presently a member of *The Christian Scholar's* editorial board.

Other Observers—The remaining four observers include the Rt. Rev. John R. H. Moorman, Bishop of Ripon, England, and a veteran of the Council's three earlier sessions; Dr. Eugene R. Fairweather, professor of divinity at Trinity College, Toronto, Canada, an Anglican observer at the Council last year; the Rt. Rev. Najib A.



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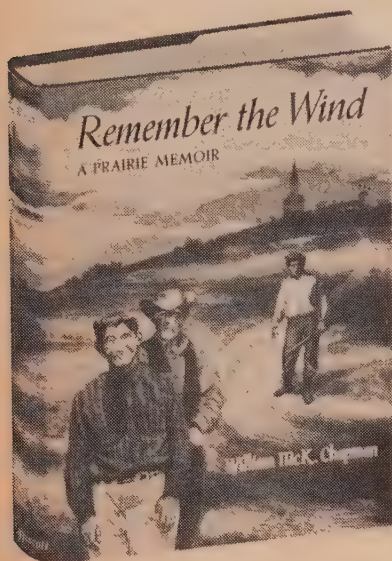
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by William McK. Chapman

It was mid-August of 1958 when William Chapman first saw the Sioux Standing Rock Reservation on the South Dakota prairie. Hot, desolate, windswept, it was quite a change from Paris, London and other places to which his fortunes had taken him.

Chapman and his wife, Ann, had moved their family to the West hoping that the dry climate might help their youngest son's asthma. When the Bishop of South Dakota asked them to take over the running of St. Elizabeth's School on the Standing Rock Reservation, they consented — and found themselves in the unaccustomed role of teachers to some sixty enigmatic young Indians.

The Rt. Reverend
ARTHUR LICHTENBERGER,
Former Presiding Bishop, says:

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Cuba'in, Bishop of Jordan, Lebanon, and Syria; and Mr. John W. Lawrence, editor of the Anglican Church publication, *Frontier*.

Heading North



Toting a parka in July, the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, prepares to fly from Fairbanks, Alaska, to take part in the diamond jubilee of St. Thomas' Episcopal Mission in Point Hope, a village 167 miles north of the Arctic Circle. Piloting the plane is the "Flying Bishop," the Rt. Rev. William J. Gordon, Jr., Bishop of the Missionary District of Alaska, and well known for his many flying trips to cover his vast territory.

The Point Hope celebration was a highlight in Bishop Hines's two-week stay in Alaska: the seventy-fifth anniversary observance of the beginnings of Christian work on the Arctic Coast was centered in this tiny village inhabited by 350 Eskimos, all Episcopalians. During his Alaska journey, the Presiding Bishop also spoke in Anchorage, Juneau, Kodiak, Fairbanks, and Fort Yukon.

Christian Unity: Consider the Iceberg

An iceberg is a mountain of ice, broken off from a glacier and set adrift in the sea. The fascinating characteristic of the iceberg is that while it is hugely visible, the part that can be seen above the water's surface represents only about 10 percent of the total mass of the ice mountain, most of which is submerged.

In some ways, the church-union discussions now in

progress in three large sections of the worldwide Anglican Communion—England, the United States, and Canada—can be compared to the iceberg: each specific statement or suggestion that reaches print and public attention is evidence of a great wealth of unreported discussion, research, and confrontation between separate denominations striving to resolve their differences and recognize their basic unity in Christ.

In recent months, visible signs of progress have given dramatic proof of the scope of the effort toward union which many Churches have been making.

Canterbury and York—In England, the recent joint session of the Convocations of Canterbury and York issued, with only three dissents, a proposal to the Methodist Church to establish a joint commission to explore Anglican-Methodist union in depth. The new commission, comprised of representatives from each Church, would be charged with laying the groundwork for the two-stage union aspired to by the two bodies. The first stage, full communion between two distinct Churches, would require the new commission to “arrange for the preparation of such draft legislation as may be necessary to enable Stage I to be initiated,” and to “recommend the final form of the Service of Reconciliation, and arrange for the preparation of an Ordinal to be used in both Churches from the beginning of Stage I.”

The second stage, organic union of the two Churches, would require the joint commission to “consider how far the problems which will arise in Stage 2, including especially the question of the Establishment, can and should be clarified before Stage I is entered.” At their Plymouth Conference the following month, British Methodists approved the Canterbury-York proposal.

U.S. Union Talks—The six United States Churches currently involved in the Consultation on Church Union have progressed from a discussion of denominational differences to a corporate search for the truth of the Gospel, the Rt. Rev. Robert F. Gibson, Jr., recently reported.

Addressing the spring meeting of the Episcopal Executive Council, Bishop Gibson, chairman of the Consultation on Church Union, summarized the most recent meeting of the Consultation in Lexington, Kentucky (see *Worldscene*, May, 1965). During the Lexington session, the six Churches—Episcopal, Methodist, United Presbyterian, Evangelical United Brethren, the United Church of Christ, and the Christian Churches [Disciples of Christ]—also named a commission to develop “the outline of a possible plan of union,” and invited other denominations to join the union discussions.

The Executive Council of the Episcopal Church agreed to consider the following recommendations set forth by the Consultation: joint development of materials on church union, to be prepared by Christian education officials of the six Churches; inclusion of church-union discussions in seminaries; and development of more church-union study groups across denominational lines.

Principles in Canada—In Canada, unity discussions in progress since 1943 between the Anglican Church of Canada and the United Church of Canada have resulted in the publication of a booklet which specifically outlines “Principles of Union.”

While the “Principles” must be adopted by both

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Churches before any action can be taken, the procedures suggested reveal the seriousness of the Canadians' quest. One recommendation states "that if these Principles are adopted by [the Anglican] General Synod and [the United Church] General Council, the two Churches enter into a solemn and formal commitment to proceed immediately to prepare concrete and detailed plans for organizational union."

New Anglican Regional Officer Named

An ecumenical specialist and former China missionary was recently named as the Anglican Communion's regional officer for the British Isles. He is the Rev. David M. Paton, who will serve in his new post concurrently with his duties as secretary of the Missionary and Ecumenical Council of the Church Assembly. Mr. Paton's appointment was made by the Archbishop of Canterbury, in consultation with the Anglican Executive Officer, the Primus of Scotland, and the Archbishops of York, Wales, Armagh, and Dublin.

Six to Go—Mr. Paton is the third regional officer to be appointed. The other two, designated last year, are the Rt. Rev. John W. Sadiq, Bishop of Nagpur, regional officer for India and Ceylon; and the Rev. James Pong, regional officer for South East Asia.



In time, a total of nine regional representatives will be appointed, so as to form a worldwide extension of the ministry of the Anglican Communion Executive Officer. Each regional officer will be responsible for assisting the churches of his own area in ecumenical matters, and serving as a liaison with other Anglican regions. The regional officers, each appointed to three-year terms, will also act as a consultative group for the Anglican Executive Officer.

From Oxford to China and Back—An Oxford graduate, Mr. Paton has served in a variety of posts. In China, he was engaged in student work in wartime Chungking and theological teaching in Foochow. He has also been chaplain and librarian of Westcott House, Cambridge, England; vicar of a Birmingham parish; and editor of the Student Christian Movement Press.

St. James-Bond

In Toronto, Ontario, Canada, thirty young members of the St. James-Bond United Church have formed their own "007 Club." Contrary to the gourmet-and-gunfire image of the fictional James Bond created by the late mystery writer Ian Fleming, the young Canadians have scrapped **SMERSH**

in favor of stewardship: the "007 Club's" sole purpose is to raise money for charity.

The young people can justify this borrowing of the "007" title on grounds that, after all, St. James-Bond United Church existed long before Secret Agent Bond appeared. In 1925, Canadian Methodists, Congregationalists, and some Presbyterian churches merged to become the largest denomination in Canada, the United Church. St. James-Bond United Church came about as a result of a merger of St. James Square Presbyterian Church and the Bond Congregational Church.

No fan of the flamboyant non-saint James Bond, the Rev. Harry Denning, minister of St. James-Bond United Church, says that he finds the New Testament a more exciting and better written account than any fictioneer could fashion.

General Convention '67: Seattle Progress Report

General Conventions of the Episcopal Church come only once in three years. But as any diocese which has hosted one of these massive national gatherings knows, it must take most of the three-year interim to prepare accommodations and facilities for the General Convention itself, and to plan ahead for the delegates and guests—in 1967, some 10,000 people are expected for the Church's 62nd Convention in Seattle.

Site Approved—The Diocese of Olympia set about making plans for September 18-28, 1967, almost as soon as the 1964 Convention accepted its invitation to make Seattle the next meeting spot. Some months ago, the Presiding Bishop of the Episcopal Church, the Rt. Rev. John E. Hines, and the President of the House of Deputies, Mr. Clifford P. Morehouse, visited the Seattle Center, proposed site for the next Convention, and expressed enthusiasm over the facilities available.

Visitor in New York—Recently, the Rt. Rev. Ivor Ira Curtis, Bishop of Olympia, paid a visit to the Episcopal Church Center at 815 Second Avenue in New York City, to meet with Executive Council officials and discuss General Convention arrangements with them.

Committee Appointed—Bishop Curtis has also announced the appointment of a General Convention Committee. Chairman of this key working group will be Mr. Willard R. Yeakel, president of a Seattle manufacturing company and junior warden of St. Augustine's-in-the-Woods, Freeland. The Rev. Lincoln P. Eng, vicar of St. George's Church, Seattle, and a deputy to the 1961 and 1964 General Conventions, has been named vice-chairman of the committee; and Mr. Lowell P. Mickelwait, a vice-president of the Boeing Company and a member of St. Dunstan of the Highlands, Seattle, is treasurer.

Other members include Mr. Edward E. Carlson, a hotel executive; Mr. Joseph Gandy, a partner in an automobile agency; Mr. John Graham, hotel executive; Mr. George Farnsworth, retired insurance underwriter and a lay deputy to the 1964 General Convention; and Mr. Harold Shefelman, Seattle attorney and Chancellor of the diocese.



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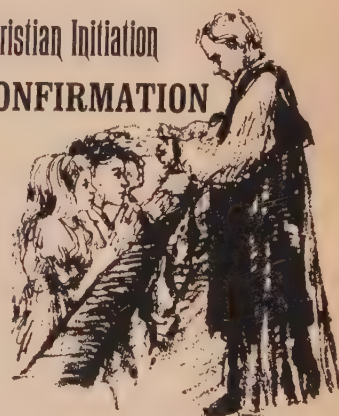
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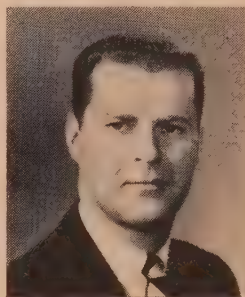
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In Person

► Mr. Richard D. Batchelder and Mrs. Elizabeth D. Koontz—both outstanding educators and active Episcopalians—have been elected to top positions in the world's largest professional organization, the 939,000-member National Education Association.

Mr. Batchelder, who will serve as president of the Association, is housemaster at Barry House, Newton High School, Newton, Massachusetts, and a vestryman at Trinity Church, Newton Centre, Massachusetts. A veteran of several executive-level posts in the National Education Association, including a term as president of its Department of Classroom Teachers, he was a pioneer in the "Time to Teach" program to free classroom teachers from clerical and other chores to allow them more time for teaching and study.



Mrs. Koontz will serve as president of the Department of Classroom Teachers, the largest subdivision within the NEA. A junior high teacher at the Price Junior-Senior High School in Salisbury, North Carolina, she, too, has served in a number of top-level offices in the national organization. A well-known churchwoman who is currently clerk of the Bishop's Committee of St. Philip's Mission in Salisbury, Mrs. Koontz was a 1955 delegate to the Triennial of the Women of the Church in Hawaii.



In their new posts, both Mr. Batchelder and Mrs. Koontz will travel throughout the United States and in some foreign countries to confer with civic, political, and religious leaders, as well as with educators. During their yearlong terms of office, both will be on full-time leave from their regular teaching duties.

► The Rt. Rev. James A. Pike, who last May observed his seventh anni-

versary as Episcopal Bishop of California, is planning a sabbatical leave beginning in mid-September, and ending in March, 1966. The bishop plans to spend much of his six-month sabbatical at Cambridge University, England, where he will be engaged in study and research and will take part in conversations with a number of British theologians and clergymen who are leaders in the movement for theological reform sometimes called "the New Reformation."

His stay abroad will also include pre-Christmas visits to European bases, under a long-standing invitation from the United States Air Force, and a Christmas Eve sojourn in Bethlehem, Jordan. At the invitation of the Rt. Rev. Kenneth J. F. Skelton, Bishop of Matabeleland, Bishop Pike will also visit that Rhodesian diocese, which is a companion diocese with California (see *Worldscene*, March, 1965).

Bishop and Mrs. Pike, parents of four children, the oldest of whom is a university student, hope to arrange their family schedule to allow Mrs. Pike to be in England with her husband during much of his stay there.

During Bishop Pike's absence, the Rt. Rev. G. Richard Millard, Suffragan Bishop of California, will be in immediate charge of diocesan affairs; Bishop Pike will continue to be consulted as appropriate.

► One of this year's incoming students at Seabury-Western Theological Seminary is an advertising agency executive whose "first career" has spanned more than twenty-five years. In explaining his decision to be a candidate for the Episcopal priesthood, Mr. Paul C. Baker said, "After . . . trying to be an effective witness for Christ in His Church as an active layman and in society as a Christian businessman, I have come to the conclusion that I can do it better as a priest." A vice-president and account supervisor at The Biddle Company in Bloomington, Illinois, Mr. Baker is a member of St. Matthew's Episcopal Church, Bloomington. He has served in virtually every level of lay responsibility in the parish, from choir member to church school teacher to vestryman, has been active in a number of diocesan assignments, and was twice a General Convention deputy. He and his wife, the former Mary Jean Ballance, have four children.

From Uhuru To Harambee

Continued from page 21

World War II. Nor was the Church entirely the handmaiden of colonialism some critics claim. For instance, Christians built and operated, for more than half a century, the only hospitals and schools in all Africa. Thereby they gave tribesmen their first glimpse of modern scientific developments and the world beyond their villages.

Ronald Oliver and J. D. Fage, in their book, *A Short History of Africa*, assess the contribution of mission schools this way: "However rough and rudimentary the education they offered, their pupils imbibed not only some Christian faith, and some knowledge of Scriptures and doctrines, but also at least some sense of the mastery over the new conditions of life created by the colonial system.

"They perceived that the knowledge and skills of the newcomers were communicable. They found that for those who would learn, the new age could spell not servitude but renaissance."

From Uhuru to Harambee

Again, Kenya is an excellent example of the relationship between the Church and independent Africa. It was an Anglican-sponsored missionary, the Rev. Johann Ludwig Krapf (see page 18), who introduced Kenya to the modern world in 1844. By the time the British government assumed direct jurisdiction over the colony some half-century later, the Church had established several mission stations, hospitals, and schools.

Following World War I, Anglican Archdeacon Walter E. Owen founded the Kavirondo Taxpayers' Welfare Association, an organization dedicated to African rights, which served as a forerunner for such political organizations as the Kenya African National Union. K.A.N.U. currently governs Kenya. In fact, President Kenyatta and the majority of his cabinet ministers attended Alliance High School, an almost forty-year-old institution operated by Anglicans

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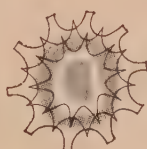
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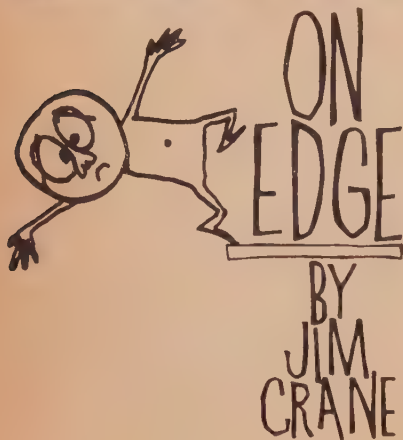


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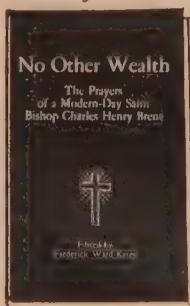
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From Uhuru To Harambee

and other Christians, in the town of Kikuyu.

As the final bars of "Ee Mungu Nguvu Yetu" ("O God of All Creation"), Kenya's new national anthem, died out on Uhuru Day, President Kenyatta said, "The churches and missions have done a great deal to help our progress, and our independent government will welcome their continued cooperation in the years to come. The call of *harambee* [brotherhood] is to all."

Leaven or Leave

Christians are encouraged by such words, for they know that they will need a reservoir of goodwill as they move ahead. Projects such as Pumwani and the Rift Valley are excellent but even more must be done if the Church is to remain an effective force in the flux of Africa's future.

The Church today is seeking a new African identity as it moves into an era of uncharted paths. Just as Africa once learned from the Church, the Church must now learn from Africa.

Cecil Northcott says in his small but cogent book, *Christianity in Africa*, "What is in revolution in Africa today is a revolution which cannot leave the Church untouched; if it does, then the Church is failing to be the living instrument of the faith in Africa. The Church must be conditioned by the fierce politics of the time, and be molded by the effervescent enthusiasms of an awakening continent."

Nowhere in the world is Christianity in greater danger, and nowhere in the world does the Church have a greater opportunity. ◀

NEXT MONTH

In the October EPISCOPALIAN Mr. La-Bar moves on from Kenya to Tanzania, a new East African nation formed by the union of Tanganyika and Zanzibar. In this south-of-the-equator setting he examines the Church in conflict with itself; with two of its old African adversaries, paganism and Islam; and with such new challengers as African secularism, nationalism, and communism.

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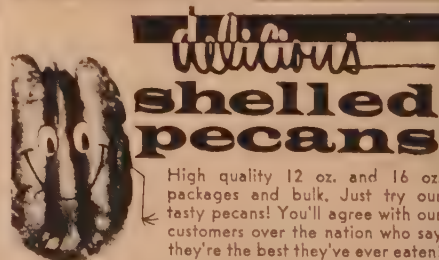
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Metropolis Is a Godsend

The Church, according to a quote in a new book titled *THE SECULAR CITY* (Macmillan, \$1.45), is a "confirmed gambler who rises each day with a major compulsion to know where the action is and to 'dig it,' fast." If you are not hip, the quote can be roughly translated, "The risen Christ always goes before the Church into the world."

Harvey Cox, author of *The Secular City* and a teacher in Harvard's Divinity School, clearly spells out the ways he sees God acting in today's secular city. Cox does not mean just the inner city either. He is talking about the big, sprawling metropolitan complex where people live today.

Dr. Cox takes a new look at what other theological savants see as problems of urban culture. The current orthodoxy treats the urban man's anonymity and mobility as his two most serious problems. Cox analyzes anonymity as a gift from God and a deliverance from the law. The man who lives in the city can be anonymous to his next-door neighbor. Plenty of people in the city-at-large find community and close personal relations without necessarily being chummy with the person in the next apartment. This, according to Cox, is deliverance from the law, the prying nosyness of town life.

Take mobility. Men today don't stay put long enough to put down roots or build up the institutions of the community or even to shape the develop-

ments which are changing people. Dr. Cox points out that mobility can save us from making idols of place, clan, and community. He recalls that Old Testament man, a nomad, carried the Ark of the Covenant with him from place to place. Mobility does have its pitfalls, however. "Endless movement from place to place," he says, "can betray the same kind of unwillingness to take responsibility for decisions which can be seen in switching wives." However, mobile man "will be more open to change, movement, newness. There is no reason why Christians should deplore the accelerating mobility of the modern metropolis."

Where is the mission of today's Church? Cox offers a beginning catalog of splits that need healing. They include: (1) center city versus suburbs, (2) haves versus have-nots, (3) ethnic and racial tensions, especially white versus Negro, (4) the competition between political parties.

Some might object that Jesus "cured souls while we are discussing the curing of whole urban regions." The author points out that the two are not separate—that the "cleavages of the secular city correspond to the cleavages in the soul of urban-secular man. The way man arranges the life of the city reflects the fears and phantasies of his own inner life; his own inner life is, in turn, moulded by the cities he devises."

Cox talks about the Church as God's

advance guard. The final chapters deal with work and play in the secular city, sex and secularization, the Church and the secular university, with a final chapter on God and the secular man.

A must for all ministers, clerical and lay, *The Secular City* lays the issues before the Church in a forthright and dynamic way. It is a moving, beautiful, and clear proclamation of the Gospel for men living in metropolitan community.—ROBERT W. CROMEY

Roman Reveille

Whatever doubts there may be as to the future direction and effectiveness of the Vatican Council, there can be no doubt whatever that its pronouncements on the Liturgy are and will remain a landmark in contemporary Christian renewal.

Yet Roman Catholic leaders, and their friends in other Churches, wonder how conservative parishes can actually accept and adopt such a sweeping reorientation of their habits of worship. *PRIEST'S GUIDE TO PARISH WORSHIP*, by The Liturgical Conference (Helicon Press, \$4.50), is the answer.

Compiled by a group of experienced clergy and lay leaders, this book spells out, in frank and unambiguous language, the steps which the parish priest must take in order to retrain his congregation. This ultimately in-



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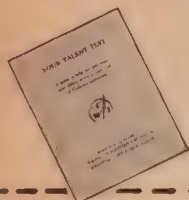


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volves a liberation of the laity and a surrender of unilateral clerical dominance. As the authors make very plain, the priest must begin by reforming himself.

The pungent paragraphs devoted to this topic should be required reading for pastors of all denominations.

The American Catholic Liturgical Conference (a large organization with headquarters in Washington, D.C.) also publishes several subsidiary pamphlets for clergy and laity to be used in conjunction with this book. Helicon Press offers a training kit for lay commentators at \$5.00 each.

Episcopalians will find these publications helpful as we face the challenge of liturgical renewal in our own Church. If we do not begin, it is evident that very soon we will be left far behind.—H. BOONE PORTER, JR.

Four Lives for Asia

A common setting of Asia makes four recent biographies both timely and informative. *GRACE SUFFICIENT*, by Helen Kim (Upper Room, \$1.00), is the story of a Korean woman educated in a missionary school who became president of Ewha University during the Japanese occupation. This is not only the record of the achievements of a courageous and brilliant woman; it dramatically illustrates the far-reaching effects of Christian missionary endeavor.

A valuable by-product of this story is the revelation of the reactions and feelings of the ordinary Korean citizens during their hideous war years which still influence much of their current political activity.

India is the scene where Drs. Bob and Bethel Fleming work as "Silent Samaritans," according to *THE FABULOUS FLEMINGS OF KATHMANDU*, by Grace Nies Fletcher (Dutton, \$4.95). Dr. Bob first went to Nepal with special permission to collect rare bird specimens. So disturbed was he by the teeming ill and uncared-for people that he and his wife determined to return as medical missionaries. Their story of surmounting hostility, suspicion, and hardship to build a hospital and training school through "faith in His Plan which never fails" makes exciting and absorbing reading.

To read *RICHER BY INDIA*, by Myra

Scovel (Harper and Row, \$3.50), after the Flemings adds highlights to a basic painting of life in that vast Asian subcontinent. Dr. Fred Scovel went to Ludhiana, Punjab, to supervise the building and organization of a medical college. Mrs. Scovel describes with sympathetic humor and keen perception the delights and frustrations of being an official hostess, a mother with school-age children, and a visitor in a strange and exotic land. The charm of the book is enhanced by the pen-and-ink illustrations of Joseph Papin.

ANGEL AT HER SHOULDER, by Kenneth L. Wilson (Harper and Row, \$3.95), recounts the story of Lillian Dickson, who is a missionary in Taiwan. No need is too desperate for Mrs. Dickson. She finds ways to provide more and more homes for infants, orphanages, boys' homes, maternity hospitals, clinics, and churches.

Aborigines in the high mountains, among whom tuberculosis is still rampant, are receiving care for the first time in their tribal history. A genius for organization and complete faith in God's love for all these people whom the government and society ignores has enabled Mrs. Dickson to carry on a mission which is genuinely breathtaking.

When those of us at home wonder about the value of mission overseas, a few stories like these will quickly turn our doubts into a desire to help.

—MARGARET B. TIMS

CHRISTIANITY IN AFRICA, by Cecil Northcott (Westminster, \$2.95).

THE PRIMAL VISION, by John V. Taylor (Fortress, \$3.25)

For those seeking an introduction to contemporary Africa, Cecil Northcott has produced a short, hard-hitting piece of reportage which goes a long way toward shedding some light on the dark continent. Pooh poohers aside, John V. Taylor has written a short, but major book on the same subject. This second author, however, is not for the neo-pith-helmet brand of vicarious adventurer, but for those who are ready to take an awesome plunge into the very heart and soul of Africa past, present, and future.—T.L.B.

HYMNS IN CHRISTIAN WORSHIP, by Cecil Northcott (John Knox Press, \$1.75).

This thirteenth volume in the series *Ecumenical Studies in Worship* is fitly

entitled "The Use of Hymns in the Life of the Church." The five chapters include essays titled "The Nature and Function of Christian Hymns," "The Hymn in History," "The Hymn in Liturgy," and "Hymns in the Life of the Church," with a final chapter on trends in the world's Christian hymnals and experimental church music.

Hymns in Christian Worship can be studied with profit by any who have the responsibility for choosing hymns for services or who want a good survey of hymnody, its use, and its future.

—MARION J. HATCHETT

GOD'S SON, by *De Vere Ramsay* (Wm. B. Eerdmans, \$1.95).

This book of stories about Jesus for young children has the simple, repetitive style that delights the young listener and makes reading a pleasure. The illustrations are clear, accurate, and attractive. While the author shows her understanding of her young hearers by emphasizing the details children understand best, she never embellishes the Bible narrative with incidents that depart from the central truth. A fine christening present.

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THE VITAL BALANCE, by *Karl Menninger et al.* (Viking Press, \$10.00).

THE HEART OF MAN, by *Erich Fromm* (Harper & Row, \$3.75).

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BOOKS

ninger's earlier works. He attempts to substitute functional descriptions for traditional labels of mental illness. Chapters twelve through sixteen, however, are of interest and value to anyone dealing with human relations, and stress creative listening and persistent hope.

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—J.W.

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—M.M.

THE CHURCH OF THE CATACOMBS, by Walter Oetting (Concordia, \$1.95).

With all the talk about "how they did it in the early Church" being bandied about these days, the curious will find this splendid, simple text a genuine "horse's mouth." It turns a battery of floodlights on a fascinating era of the life of the Church and, by contrast, on its present condition. First-rate reading.

—E.T.D.

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Richard Burton, who portrays an Episcopal school headmaster in the film, *The Sandpiper*, is attended by Elizabeth Taylor after losing a fist fight with Charles Bronson (right).

A PIPER OUT OF TUNE

BY MALCOLM BOYD

From Bing Crosby's athletic, musical Father O'Malley in *Going My Way* to Richard Todd's earnestly sincere Protestant cleric in *A Man Called Peter*, Hollywood's portrayals of clergymen have left much to be desired.

Richard Burton plays an Episcopal priest, for the second time, in MGM's *The Sandpiper*. The clergyman, who has been married for twenty-one years, has an adulterous affair with an artist (played by Elizabeth Taylor) who is the mother of an illegitimate son.

That's the story line.

Millions of people in every part of the world will see the film. It is obviously facetious to claim that such a highly popular motion picture does not mold images of the clergy and the Church.

How good is the film itself? The major problem is that it's mostly junk, from its women's-soap-opera handling to its pop theme music. Mr. Burton is too fine an actor to settle merely for big money and trashy films. It is a tragedy to watch his deterioration as an artist. One cannot enact a good *Hamlet* one moment, then walk through hollow starring roles in lavishly mounted multimillion-dollar movies in the next; a day of reckoning surely must come.

The Sandpiper provides that day for Mr. Burton. The lines he is given are impossible; the situations

are pure corn. (Example: the love scenes, always by a fireplace or a raging sea, are beyond belief.)

The film might have been good if it had dug authentically into character study, even though the Sadie Thompson kind of adulterous dallying with clergymen is as stale as month-old hot cross buns. Trying to shock with the time-honored devices of sex and religion is just not contemporary any more.

Indeed, there may be some virtue in the basic idea of this type of movie. Clergymen emerge, in a sense, as human beings. Yet such artificial, comic-strip sex is not human; so the humanness of the principals must really be called into question. And, in this movie, the principals are just movie stars, not persons.

The one exception is the clergyman's wife. Portrayed by Eva Marie Saint, she remains plausible, human, and very much the product of natural life circumstances. Confronted by the facts of her husband's unfaithfulness, she tells him, in a moment of rare candor, how hard it has been for her to become what their life together made her.

She recalls the seminary dream when theirs was to be a shared "ministry of love." They were going to help the poor, follow Christ, and emulate St. Francis. But they found themselves in the midst of affluence and success. This was not, how-

ever, the real problem, for they might have worked out a Christian style of life.

The essential flaw was always, apparently, in her husband's personal immaturity and vocational confusion. He should have been asking, twenty-one years ago, the questions he must face now. For he has brutalized three lives—his wife's, another woman's, and his own. Because he never learned the true meaning of sin, he could not comprehend it in his own life and actions.

The artist with whom he enters an adulterous affair maintains integrity on the basis of her personal creed; he does not. She knows this, in fact, at the outset of their doomed "brief encounter" relationship. He betrays in his sexuality the failure which pervades his whole life and ministry: the failure to comprehend the meaning of true freedom and, therefore, of responsibility and love.

Everything in his life is doomed until he can come to terms with God, human relationship, and his own being. Man and priest must become one. At the end of the film he is driving alone down the California coast to think, and possibly to pray. His corruption began subtly with money-raising promotion for a chapel (and using *people* as *things* to sign checks for him). This corruption became more complex, even-

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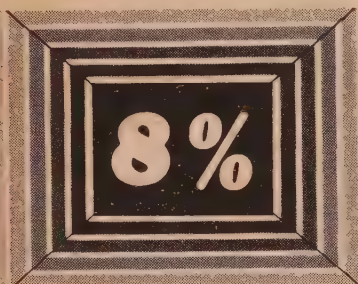
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Movies

tually engulfing him as a man.

Burton is interesting as the priest, playing him coolly and keeping emotions quite interior. He played *Becket* in much the same way, although he interpreted the Episcopal cleric in *Night of the Iguana* differently. Miss Taylor does not seem well cast. The director, Vincente Minnelli, has surprisingly relied on scenery and music to provide the stimulus and excitement that story and performances alone could give.

Therefore, some serious questions—Christian vocation, sex and love, the freedom of a clergyman's wife, the ethics of the humanly successful ministry—get lost. Only corn remains, along with Technicolor, the pounding ocean surf, and some off-beat types who come through as lamentably conformist adults playing the nonconformist game with too much booze and laughter, and no joy.

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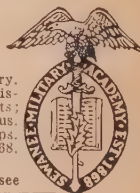
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SEPTEMBER

5 Twelfth Sunday after Trinity

5 Labor Sunday

7-10 House of Bishops meeting, Glacier National Park, Montana

12 Thirteenth Sunday after Trinity

12-15 Tenth International Conference on the Church's Ministry of Healing, St. Stephen's Episcopal Church, Philadelphia, Pennsylvania

14 Opening of fourth session, Vatican Council II

15, 17,

18 Ember Days

19 Fourteenth Sunday after Trinity

21 St. Matthew, Apostle and Evangelist

21-23 Executive Council, Seabury House, Greenwich, Connecticut

26 Fifteenth Sunday after Trinity

29 St. Michael and All Angels

Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Notices should be sent at least six weeks before the event.

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"The Good Life" is a weekly Episcopal radio fifteen-minute interview program designed to be of special interest to women. Jane Martin is moderator.

The Division of Radio, TV and Audio-Visuals of the Episcopal Church's Executive Council has produced a new radio series, "The Witness." Robert Young is host for these fifteen-minute programs, and Art Gilmore is the announcer.

Have and Have Not

This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

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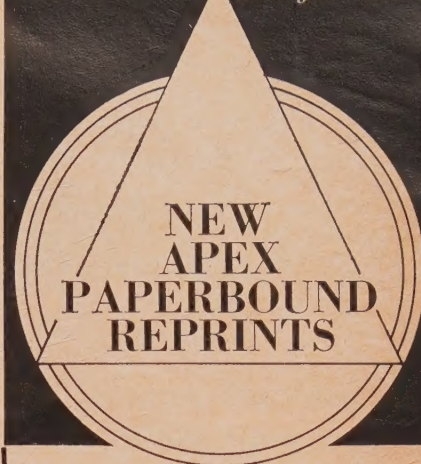
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Calendar of prayer

SEPTEMBER

- 1 The World Council of Churches**
- 2 Northern Nigeria, West Africa:** John E. L. Mort, Bishop.
- 3 Zambia, Central Africa:** Francis O. Green-Wilkinson, Archbishop; Filemon Mataka, Suffragan. (For the companion relationship with the Diocese of Spokane; the priests and lay missionaries working in the Copperbelt towns; the mission center schools, especially St. Mark's School for Boys, Mapanza; the university under construction in Lusaka; St. John the Baptist Seminary, Lusaka.)
- 4 Northern Uganda:** Silvani Wani, Bishop. (For church schools; the two teacher training colleges; translation of the region's eighteen languages and dialects.)
- 5 Northwest Texas, U.S.A.:** George H. Quarterman, Bishop. (For the college ministry in Canyon and Lubbock; the Conference Center, Amarillo.)
- 6 North-west Australia:** Vacant. (For more priests and lay workers; the mission to aborigines at Forrest River; the "Flying Doctors" who bring medical care to scattered people; Forest Lodge hostel for boys; the mission to seamen, Geraldton.)
- 7 Norwich, England:** William L. S. Fleming, Bishop; Eric W. Cordingley (Thetford) and William S. Llewellyn (Lynn), Suffragans. (For new team ministries and the wider grouping of parishes.)
- 8 Nova Scotia, Canada:** William W. Davis, Bishop. (For the Parish Training Program; the recent ordinands who now serve in South Africa and the Arctic.)
- 9 Malawi, Central Africa:** Donald S. Arden, Bishop; Josiah Mtekatika, Suffragan. (For the schools and hospitals; St. Thomas' Hostel, Fort Johnston, for students; the companion relationship with the Diocese of Texas.)
- 10 Ohio, U.S.A.:** Nelson M. Burroughs, Bishop. (For strengthening of ties with the Brazilian Church; Kenyon College and its seminary, Bexley Hall; the ministry in colleges, especially among foreign students.)
- 11 Oklahoma, U.S.A.:** W. R. Chilton Powell, Bishop; Frederick W. Putnam, Jr., Suffragan. (For strengthening of companion relations with Central America; the diocesan preparatory schools; Jane Phillips Episcopal Hospital, Bartlesville; St. Simeon's Home, Tulsa, for retired persons.)
- 12 Olympia, U.S.A.:** Ivor I. Curtis, Bishop. (For the companion relationship with the Diocese of Kobe, Japan; efforts to meet growing needs of colleges and universities; the diocesan schools, camps, and conference centers.)
- 13 Ondo, Nigeria (West Africa):** Isaac O. S. Okunsanya, Bishop. (For the new bishop and his clergy; Ado hospital and three maternity homes in the villages; a United Church of Nigeria this year.)
- 14 Ontario, Canada:** Kenneth C. Evans, Bishop. (For diocesan rural and urban ministries.)
- 15 Oregon, U.S.A.:** James W. F. Carman, Bishop; Hal R. Gross, Suffragan. (For the diocese's first suffragan bishop; a new companion relationship with Mashonaland in Rhodesia; the diocesan hospitals.)
- 16 Osaka, Japan:** Mark T. Koike, Bishop. (For church extension; the Japanese Church's witness in a society seeking God in many ways, through many new cults.)
- 17 Ossory, Ferns, and Leighlin, Ireland:** Henry R. McAdoo, Bishop. (For primary education, including new schools.)
- 18 Ottawa, Canada:** Ernest S. Reed, Bishop. (For the Church's ministry to government and scientific personnel, residents, and visitors; ecumenical dialogue among English- and French-speaking Canadians.)
- 19 Owerri, Nigeria (West Africa):** George E. I. Cockin, Bishop. (For the ecumenical "school leavers" farms; a larger ministry to those outside the Church.)
- 20 Oxford, England:** Harry J. Carpenter, Bishop; George C. C. Pepsy (Buckingham), David G. Loveday (Dorchester), and Eric H. Knell (Reading), Suffragans; Robert M. Hay, Honorary Assistant Bishop. (For church extension in new housing areas; growth of commitment in MRI; a "right decision about the division of the diocese.")
- 21 Panama Canal Zone:** Reginald H. Gooden, Bishop. (For reconciliation among races and nationals; a larger ecumenical spirit among churches in Latin America; the schools [*El Colegio Episcopal*, Panama; Christ Church Academy, Colon; Bella Vista Children's Home]; interdenominational Atlantic Home for indigent men.)
- 22 Pennsylvania, U.S.A.:** Robert L. DeWitt, Bishop; Albert E. Swift, Assistant Bishop. (For Metropolitan Associates of Philadelphia, a mission to the city with the United Church of Christ and American Baptists; the newly appointed Urban Missioner to areas of tension; completion of All Saints' Hospital.)
- 23 Perth, Australia:** George Appleton, Archbishop; Thomas B. MacDonald, Coadjutor. (For vocations to the ministry; homes for children and the aged; a center for young delinquents; a rehabilitation center for homeless men.)
- 24 Peterborough, England:** Cyril Eastaugh, Bishop; Weston H. Stewart, Hugh V. L. Otter-Barry, and Humphrey Beevor, Assistant Bishops. (For church extension in the growing towns.)
- 25 Pittsburgh, U.S.A.:** Austin Pardue, Bishop; William S. Thomas, Jr., Suffragan. (For diocesan institutions; the Chinese chapel; mission to industry; ecumenical dialogue with Roman Catholics and Presbyterians.)
- 26 Portsmouth, England:** John H. L. Phillips, Bishop; Bryan P. Robin and Frank N. Chamberlain, Assistant Bishops.
- 27 Pretoria, South Africa:** Edward G. Knapp-Fisher, Bishop. (For the new St. Francis College for clergy refresher courses and training older African ordinands; Jane Furze Hospital, Sekhukuniland; better race relations in the nation.)
- 28 Puerto Rico:** Francisco Reus-Froylan, Bishop. (For the new bishop, first native of the Commonwealth in the Anglican episcopate; increased stewardship; the urban expansion program; St. Luke's Hospital and St. Michael's Center for underprivileged boys, Ponce; the schools, especially *El Seminario Episcopal del Caribe*.)
- 29 Qu'appelle, Canada:** George F. C. Jackson, Bishop. (For adjustment to new shifts of people from rural to urban areas; Indian work; the College of Emmanuel and St. Chad, two theological schools united last year.)
- 30 Quebec, Canada:** Russel F. Brown, Bishop. (For increased dialogue and cooperation with the Roman Catholic Church; Bishop's University, Lennoxville, its theological faculty and students; the schools for Indians and Eskimos, a church-government cooperative venture.)



TORNADO

A MEDITATION BY CHARLES F. GREENE

I watched a great build-up of clouds in the south, a long and menacing horizon. I saw them piled, mile upon mile high, dark and ominous in the great thunderheads of the central plains.

Radio and TV were splashing static across the bands of sight and sound. Announcers spoke in urgent tones of approaching tornadoes.

Within the hour the rains began—wild, slashing—driven by wind against walls and windows.

I watched low clouds cross the rain-soaked rooftops, swiftly, erratically, turning southwest. They boiled and churned across the path of the high layers—cloud against cloud, a conflict in the skies.

The high-rising sirens suddenly wailed. Undulating like a nuclear alarm, the agreed-upon warning of tornado signaled a twister within a scant twenty miles and heading our way.

The children, the visitors, all headed for the basement family room. There they clustered in a corner—

wide-eyed and wondering.

I stood outside again and watched the violence of nature—tempestuous, relevant, crude, and sensational. I thought I could see across a few miles of broken sky a misty funnel of darkened cloud passing to the north and east.

The stillness, as the wind dropped, was almost a relief. Yet it held a threat as well. Then, as if the pause had given added vigor, the gusts erupted again.

The might and majesty of the raw skies were all about me that evening. I felt attuned to the forces of God's nature. In the magnificent sweep of power, in the strangely personal-yet-impersonal chaos, in the immensity of open spaces caressed by what to me was violence on a grand scale—I caught a glimpse of my own dependence and helplessness.

What does one do in a tornado? What does one do in an earthquake? What *can* one do in the upheavals and revolutions of nature? And while

we ponder the confrontation of personality versus tempest, we are reminded of the revolution in man's own affairs today.

The forces of human rights and liberties are being unleashed upon the world. The pelting rains of technology are inundating all nations, drenching just and unjust alike. The violent gusts of sociological and economic change buffet us behind and before. Overhead, scudding clouds, layer by layer, bless and threaten with a space-age vision and a nuclear nightmare.

What does one do in the face of the storm? Not, surely, huddle in the basement of traditions, institutions, and ultimatum-like pronouncements. What then? The answer surely is that we confront the climate of men's struggles with the insights and commitments of our deepest selves.

I stood on the rain-swept hill and watched the furies pass by. And I blessed God that He had created me to share His storm. ◀

HUNGER IS ALL SHE HAS EVER KNOWN

Margaret was found in a back lane of Calcutta, lying in her doorway, unconscious from hunger. Inside, her mother had just died in childbirth.

You can see from the expression on Margaret's face that she doesn't understand why her mother can't get up, or why her father doesn't come home, or why the dull throb in her stomach won't go away.

What you can't see is that Margaret is dying of malnutrition. She has periods of fainting, her eyes are strangely glazed. Next will come a bloated stomach, falling hair, parched skin. And finally, death from malnutrition, a killer that claims 10,000 lives *every day*.

Meanwhile, in America we eat 4.66 pounds of food a day per person, then throw away enough garbage to feed a family of six in India. In fact, the average dog in America has a higher protein diet than Margaret!

If you were to suddenly join the ranks of 1½ billion people who are forever hungry, your next meal would be a bowl of rice, day after tomorrow a piece of fish the size of a silver dollar, later in the week more rice—maybe.

Hard-pressed by the natural disasters and phenomenal birth rate, the Indian government is valiantly trying to curb what Mahatma Gandhi called "The Eternal Compulsory Fast."

But Margaret's story can have a happy ending. For only \$10.00 a month, you can sponsor her, or thousands of other desperate youngsters.

You will receive the child's picture, personal history, and the opportunity to exchange letters, Christmas cards—and priceless friendship.

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I wish to sponsor a ☐ boy ☐ girl in
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☐ Choose a child who needs me most.

I will pay \$10 a month (\$120 a year)

I enclose my first payment of \$_____

Send me child's name, story, address, and picture.

I cannot sponsor a child but want to give \$_____

☐ Please send me more information

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